

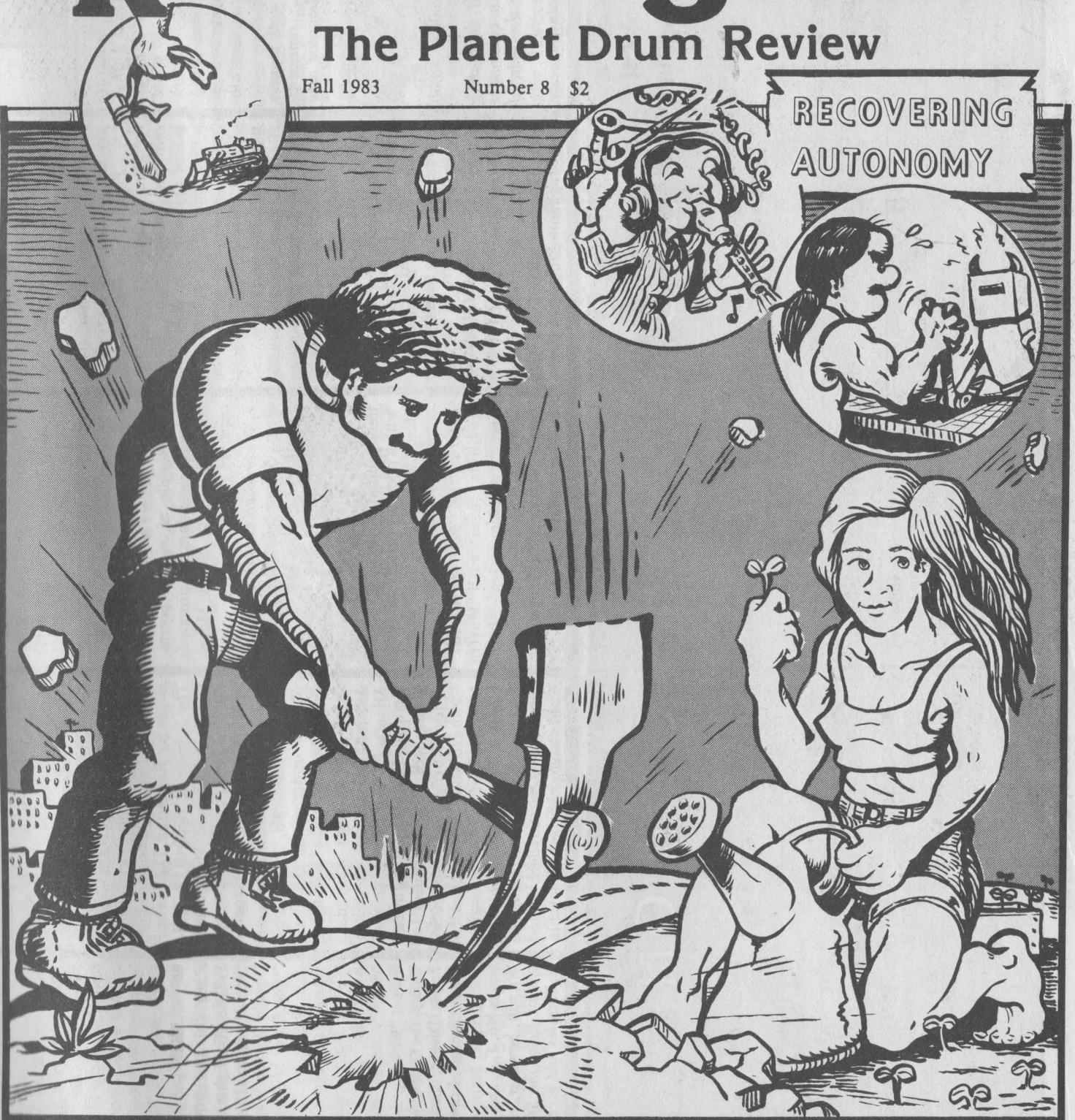
RAISE THE STAKES

The Planet Drum Review

Fall 1983

Number 8 \$2

RECOVERING
AUTONOMY



Guatemala • Cornwall • Appalachia • Bioregional Congresses

©Rifas 83

LEONARD RIFAS

EDITORIAL

MORE THAN JUST SAVING WHAT'S LEFT

by Peter Berg

Anyone who has seen miles of elaborately constructed highway closed by a decontamination crew in full protective gear attempting to clean up a chemical spill, or heard of an entire town being evacuated because of a similar calamity—and nearly everyone has by now—can sense that environmental disruptions aren't just "issues" anymore. They are widespread facts of life that are approaching plague proportions. A deep civilization crisis is underway, one that can cause social suicide. Our greatest threats no longer come from natural disasters but from the means we use to subdue nature.

We need a positive politics that views the Late Industrial crisis as a transition toward a society that is based *in* rather than *on top of* life. There needs to be a full pronouncement of values and thorough implementation of social, economic, technological, and cultural practices that affirm the natural basis of the human species in life-sustaining processes of the planetary biosphere.

Classic environmentalism has bred a peculiar negative political malaise among its adherents. Alerted to fresh horrors almost daily, they research the extent of each new life-threatening situation, rush to protest it, and campaign exhaustively to prevent a future occurrence. It's a valuable service, of course, but imagine a hospital that consists only of an emergency room. No maternity care, no

pediatric clinic, no promising therapy: just mangled trauma cases. Many of them are lost or drag on in wilting protraction, and if a few are saved there are always more than can be handled jamming through the door. Rescuing the environment has become like running a battlefield aid station in a war against a killing machine that operates just beyond reach, and that shifts its ground after each seeming defeat. No one can doubt the moral basis of environmentalism, but the essentially defensive terms of its endless struggle mitigate against ever stopping the slaughter. Environmentalists have found themselves in the position of knowing how bad things are but are only capable of making a deal.

Why hasn't there been a more positive political approach to valuing the earth and reverencing life?



ANN BARNARD

No one can doubt the moral basis of environmentalism, but the essentially defensive terms of its endless struggle mitigate against ever stopping the slaughter. Environmentalists have found themselves in the position of knowing how bad things are but are only capable of making a deal.

Why hasn't there been a more positive political approach to valuing the earth and reverencing life?

One reason is that shocked bewilderment at the massive failures of Late Industrial society is still mounting. Our optimistic attempts to carry out beneficial activities, and our deliberate hope for the future, seem always subject to instant miniaturization by the next Late Industrial avalanche. Can growing a garden, for instance, actually deal with the

problem of increasingly destructive and poisonous agribusiness? What are the future consequences of engineering food sources? Suppose nuclear power is finally shut down, what do we do with wastes that have already accumulated? How about other poisons that have been released and could eventually cripple the genetic basis for life? Once con-

sidered to be extremist questions about remote possibilities, now they can be heard in class rooms, workers meetings, supermarket waiting lines, and dinner conversations. Disillusionment and even panic will result unless they are seen as central issues in our lives.

Which leads to the main reason
(continued on page 2)

TABLE OF CONTENTS

RECOVERING AUTONOMY

More Than Just Saving What's Left
Editorial by Peter Berg 1

Topography of the Bioregional Movement
by Sheila Rose Purcell 2

HOMING IN: Community Self-Determination
Interview with Bo Yerxa 3

A CHANGE WE CAN AFFORD: Toward a Bioregional Economics
Interview with Shann Turnbull 4

NATURAL SOVEREIGNTY
Interview with Bill Wahpepah 4

Bioregional Anarchists Do It At Home
Suggested by Gary Snyder 6

Declarations of Shasta (Northern California) Emergence 7

"When the Moon Fell...Coyote Was There Helping"
Woodcut by Daniel O. Stolpe Centerfold

CIRCLES OF CORRESPONDENCE

Standing for Cornish Nationism
by James Whetter 10

North American Bioregional Congress Update 10

New York State Bioregional Congress 10

Wabash Landschaft
by Sue Kopka 10

Reinhabiting Appalachia
by Chris Chanlett, Marnie Muller 11

Katúah 11

Guatemala: Life-Place Under Seige
Interview with Frank LaRue 12

RIFFS, READS & REELS 13

WEAVING ALLIANCES 14

PLANET DRUM PULSE 15



Since 1974 Planet Drum Foundation has been developing and communicating the concept of bioregions — through regional bundles, books, and the triannual review, *Raise the Stakes*. We are now working to foster exchange among bioregional groups and projects — the growing number of people exploring cultural, environmental, and economic forms appropriate to the places where they live.

Raise the Stakes is published triannually by Planet Drum Foundation. We encourage readers to share vital information, both urban and rural, about what is going on in their native regions. Send us your bioregional reports, letters, interviews, poems, stories, and art. Inquiries, manuscripts, and tax-deductible contributions should be sent to Planet Drum, PO Box 31251, San Francisco, CA 94131, USA. Telephone 415-285-6556. All contents copyright © Planet Drum Foundation 1983. Write or call for permission to reprint.

MORE THAN JUST SAVING WHAT'S LEFT

(continued from page 1)

why people haven't been able to fully express their priorities for the fate of the human species and the planetary biosphere: the fact that political structures have become welded to the industrial direction of society. Everyone knows that clean water is necessary and that industrial processes inevitably pollute it, but there aren't effective political forums to establish local alternative ways to make a living. Nutritious food is necessary but there is no direct political means to implement organic permaculture policies. Fossil fuel dependency is a losing proposition and nuclear power is a truly dead end, but the established political apparatus rejects strong renewable energy programs as being unrealistic.

It's time to develop the political means for directing society toward restoring and maintaining the natural systems that ultimately support all life. *Bioregions* are the natural locales in which everyone lives. *Reinhabitation* of bioregions, creating adaptive cultures that follow the unique characteristics of climate, watersheds, soils, land forms, and native plants and animals that define these places, is the appropriate direction for a transition from Late Industrial society. Environmentalism, at best, reaches its zenith in a standoff. It's time to shift from just saving what's left and begin to assert bioregional programs for reinhabitation.

The first step is to unmask Late Industrial wrappings from issues to show how they are actually based on bioregional realities. "Jobs versus environment" is a typical disguise. Who really wants to work in an industry that will cause one's own death or distribute lethal consequences to others? When workers or managers defend these industries they aren't defining jobs as employment in something they necessarily want to do, they're talking about getting an income to pay their bills. All industries depend, however, on some natural characteristics of the places where they are located. It may be direct exploitation as in the case of mining, or indirect dependency as when a favorable climate or rich agricultural base permits a density of population that can be drawn into high technology or service industries. They all must eventually deal with the consequences of their operations on natural systems: minerals become harder to find so strip-mining craters begin to diminish Allegheny Mountains or High Plains farmland; Los Angeles becomes too smog-shrouded for its automobile-bound population to endure; the computer boom almost instantly overcrowds the natural confines of Silicon Valley. A political response to continuously denuding and fouling life-places is to insist on employment that *recreates* rather than destroys the natural wholeness that invited inhabitation in the first place.

Once issues are read back through to their roots in the characteristics of a bioregion, a reinhabitory political program can begin to take shape. For instance, agricultural and natural resources policies can obviously be linked to restoring and maintaining watersheds, soils, and native plants and animals. Energy sources should be those that are naturally available on a renewable basis in each life-place, and both distribution systems and uses for energy should be scaled in ways that don't displace natural systems. Community development in all its aspects from economic activi-

ties and housing to social services and transportation should be aimed toward bioregional self-reliance. Education and cultural activities should teach and celebrate the interdependence of human beings with other forms of life.

There are four different inhabitory zones within every bioregion and each of these warrants a distinct

focus for reinhabitation:

CITIES need to undertake programs that reduce their drain on bioregional resources while welcoming back a more natural presence. Green City platforms can, for example, promote neighborhood self-reliance through assisting block-size cooperatives to undertake a range of new activities: retrofitting houses

for renewable energy; tilling community gardens; arranging city/country work and recreation exchanges. They could demand new employment in everything from operating small-scale recycling centers to producing goods for civic and neighborhood use from recycled materials. Most of the street space now occupied by parked cars could be vacated by operating neighborhood-based transportation systems to complement mass transit, and city soil could then be uncovered from asphalt to grow food or support wild corridors of native vegetation.

SUBURBS can adopt Green City proposals and also restore an agricultural presence on the land they occupy by encouraging food production where there are now lawns, and nourishing it with recycled household water and wastes.

RURAL AREAS are the working life-support foundations for most of a bioregion's population. They urgently require help to remove exploitation threats and to nurture sustainable practices. Country-based information systems that link into urban media should be developed to create greater awareness of an overall bioregional identity. Rural programs can also demand employment of local people as bioregional stewards to undertake restoration and maintenance projects, and as bioregional guides to educate vacationers and oversee their participation in those projects.

WILDERNESS is the enduring source of a bioregion's spirit and regenerative power. It must be maintained for its own sake and as a reservoir for reaffirming natural systems through reinhabitation. Access to wilderness should become a public right on the same level as learning to read and write, with equipment provided freely and instruction carried out by those who can share their respect for wild places.

Constituencies for bioregional programs can be assembled around position statements of short-term and long-term goals that are appropriate to areas of inhabitation. Green City statements would, for example, oppose high-rise condominium apartment construction as a short-term goal and demand decentralized renewable energy housing in the long-term. Suburban groups would block further development of nearby farmland and also insist on water and waste recycling systems for the future. Rural groups would stand against present pesticide and herbicide spraying while proposing support for long-term permaculture and natural resources enhancement projects. Wilderness groups can immediately advocate intensified protection for wild places and future redirection of policies away from tourism and toward education.

Naturally bordered locales provide the best organizational basis for these constituencies; creek watersheds, river valleys, plains, mountain ranges, or estuarial areas. An initial strategy can be to present a statement of positions on issues for endorsement by town councils and candidates for local, county, state, and even federal offices. Eventual recognition of naturally determined districts within larger bioregional political boundaries would continuously be sought as a long-range goal.

Everyone lives within some bioregion so everyone can gain from participation in the formation of a political platform that represents their life-place. What are the planks for your area? Find out and begin recovering autonomy to lead a reinhabitory life.

Topography of the Bioregional Movement

There are many more ways of applying bioregional ideas, and more people and groups doing so, than most of us could have imagined a few years ago. Community groups from the Siskiyou Mountains of California and Oregon to the lower Hudson estuary in New York are spawning new publications and projects involving everyone from professionals to grassroots activists. Renewable energy practitioners, community planners, architects, and educators have begun to share a bioregional vision with forest workers, permaculture farmers, and food co-op activists. We're involved in a full-blown movement now, and it's time to see how individual threads weave through the whole tapestry.

Bioregionalism doesn't mean merely one thing; it isn't restricted to a single issue or special activity. It has become connective tissue joining the diverse parts of a growing organism. We should be aware of the unique role each of these parts plays and how each reaches beyond its particular function. Bioregionalism defines itself through that diverse and continuously evolving blend.

While talking to some groups, corresponding with others, and reading material from even more as Planet Drum's networker, I've discerned a pattern in the bioregional fabric that I would like to share. It has been useful for directing networking assistance, and it should be useful for understanding the varied aspects of our movement.

First of all, there are *Seed Individuals* whose appreciation of the places where they live hasn't been deadened by industrial civilization. They are full participants in the lives of those places. Whether old-timers or new settlers, country or city dwellers, their identity taps directly into the bioregion.

Next come *Circles of Friends* who share bioregional interests and who may collaborate on local information projects as a study group or undertake common tasks. San Francisco's Frisco Bay Mussel Group began by inviting speakers to address topics such as watersheds and native species, eventually publishing this information in a successful campaign to defeat a major water-diversion scheme.

United to Resist a Common Threat is a type of bioregional group that is organized around a specific issue. Herbicide spraying, mining, nuclear power plants, and other obstacles to the natural wholeness of local areas have brought together numerous resistance groups. They express regional concern by opposing exploitive disruption, in forms such as herbicide task forces, valley protection groups, or watershed citizens organizations.

Offering a Positive Program is a natural accompaniment to the previous kind of group. An organization that seeks to increase some life-enhancing quality of a place — whether by sponsoring native crafts, developing permaculture, creating a renewable energy center, or restoring native plants — is directly addressing long-term bioregional continuity.

Some groups are *Bioregional Too* while carrying out their other programs. The Creosote Collective in Tucson, Arizona, sees food production and distribution from a bioregional Sonoran Desert perspective, Tilth advocates a place-located view for sustainable agriculture in the Pacific Northwest, and both groups are planning bioregional gatherings. RAIN in Oregon and New Alchemy Institute on Cape Cod have evolved local activities to complement their wide-ranging interests in alternative technology and energy.

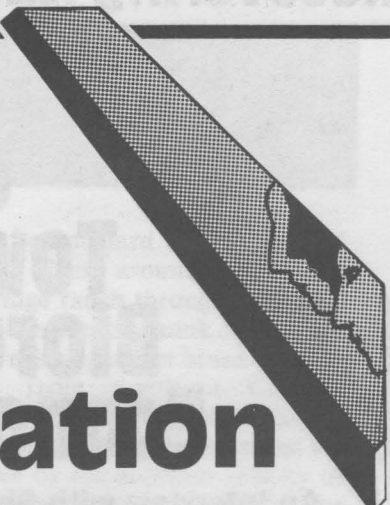
There are *Explicitly Bioregional* groups springing up in many places: Regional Awareness Project in San Antonio, Reinhabiting New Jersey, and Mogollon Highlands Watershed Association in Colorado, to mention only a few of a rapidly growing number. They have a specifically reinhabitory basis for considering a broad front of programs including locally generated arts and media, employment in restoring and maintaining bioregions, promoting local barter fairs, and bringing bioregional programs into the schools.

A *Bioregional Congress* so that as many groups as possible which represent life-place considerations can adopt common goals is a further manifestation of the bioregional movement. Ozarks Area Community Congress and Kansas Area Watershed have already established theirs; Great Lakes, Ohio River Basin Information Service, Interior Pacific Northwest, and New York state now are planning their first congresses.

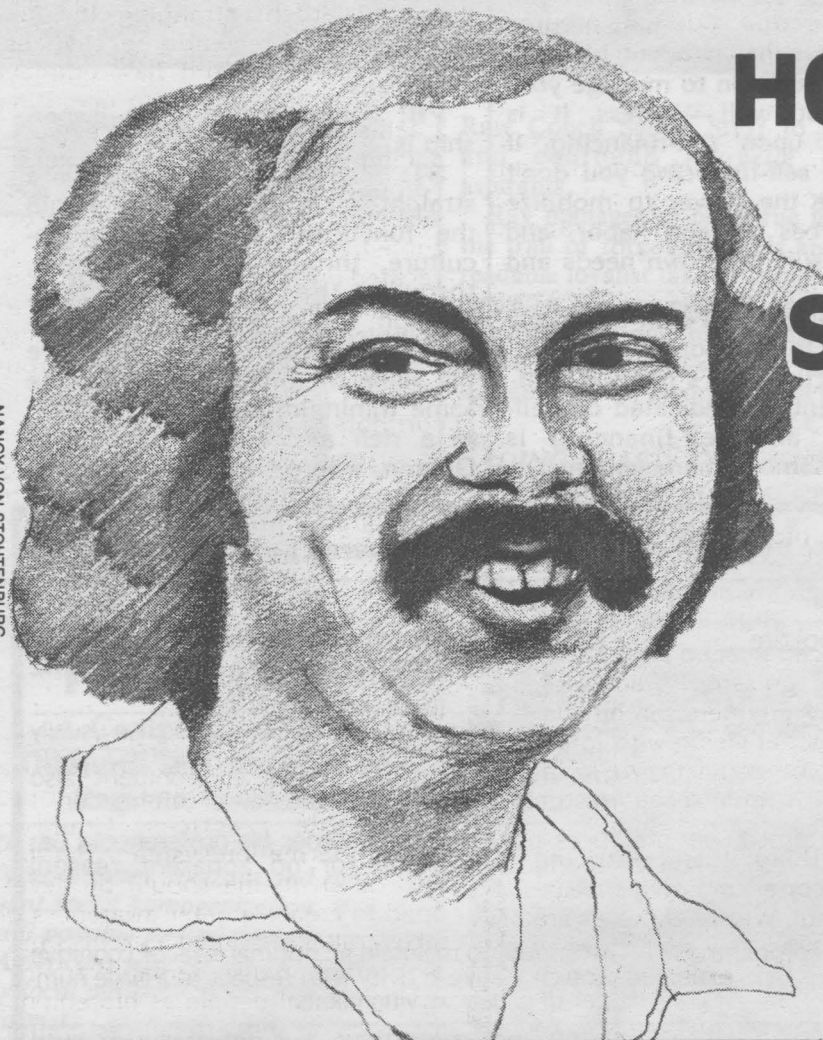
Finally, there are beginnings of larger *Interbioregional* organizations, such as the North American Bioregional Congress and the Fourth World Assembly.

Although there is a progression of formally stated purposes in the categories that have been listed, relationships among them should be seen as mutualistic and nonhierarchical. Each is necessary and contributive, reflecting a healthy diversity that assures further growth. Our ability to eventually create a reinhabitory society will hinge on our ability to intergrate all these manifestations of bioregionalism.

— Sheila Rose Purcell



NANCY VON STOUTENBURG



HOMING IN: Community Self-Determination

An Interview with Bo Yerxa by Peter Berg

Community activism is the political heart of landbased self-determination. Yet it often appears that activists and their ideas come from someplace else, "outside agitation" from New York, Ann Arbor or San Francisco. In order to succeed within the confines of a small community, securing local control over social and economic conditions must ultimately blend with cultural continuities that grow out of the place itself, continuities that involve both old-timers and new settlers.

Bo Yerxa was first a farm hand, clam digger, and wood cutter in his native rural northern Maine. During the last 15 years he has been a social worker, land trust organizer, health planner for the Passamaquoddy tribe, low-income low-energy housing development advocate, antinuclear and antiherbicide activist, and almost every other kind of community organizer in his home region. He's just been awarded a National Rural Fellowship to study how to become even more so.

Local self-determination can become a reality when the life-sustaining priorities of places, whether they flow from past traditions or current consciousness, come together in a single cultural stream. If you're still fresh to a place share Bo's interview with an old-timer. If you've lived in the same place all your life let a newcomer read it. Here's some neutral ground for finding common roots.

— Peter Berg

Peter Berg: Do you have ideas about how small communities can remain solvent on the land that harmonize with ideals associated with bioregional values such as restoring and maintaining the soil, native plants and animals, natural systems, and natural places?

Bo Yerxa: I was raised in the Fifties in northern Maine where people's orientation was small-scale family farming, wood cutting, making do, doing without, self-sufficiency. I had an outhouse when I was growing up; we heated with wood; we grew our own food. That's the way I live now; that's the way I've always lived. I've never perceived it as countercultural.

At the turn of the century in Maine and for several generations thereafter the network of the Grange was very powerful, and it was not used merely for social events. Members would buy farm equipment together, sell what they produced together; it was a nurturing, cooperative kind of organization.

PB: You seem to be saying that cooperation and sharing is a bi-regionally appropriate human attitude.

BY: I would say that is so. We are part of a very unique place. We were called part of the United States. Those of us who have lived there sent people off to fight in the Civil War, in the First and Second World Wars, and the Korean War, but we didn't really feel very much a part of the United States. We were Acadians, Scotch-Irish, and Native Americans. Most of us were in this area before there was a United States or a Canada. Culturally we have been a bioregion. It was two hours to Holton, the county seat, to Bangor, or to any other major American city. And we were cut off from Canada — in a political and economic sense — by a border.

PB: You could say that America was a place you went to visit?

BY: That's right. People who were very mainstream talked regularly about seceding from the United States. I guess my concept of bioregionalism involves a place with certain geographic constraints, and it involves native species, including humanity, that have a sense of uniqueness. When you have that, you have a culture that has an awareness of or alienation from the dominant culture. You have a lot of

potential for people having shared values, a shared vision, a shared sense of community and a willingness to work together. Working towards those kind of goals is one way to bring out the best that remains in an area of a bioregional identity. The people who are the most sympathetic to what I've been trying to do are very often older people, and I think that's very interesting because my values came from my grandparents. Maybe bioregionalism is just a new word for something that's always been there.

PB: Getting into experiences you've had in rural community problems, what do you feel is necessary, given our current society, to keep rural communities solvent, considering that they have been hard hit economically? Small-scale production, small farms, and individual energy use in rural areas have all suffered. Ideals about organic living, pure water, and restoring ecosystems are very difficult to achieve. What do you think is necessary?

BY: Aroostook County, Maine, where I am from, has lost almost two-thirds of its small, family farmers since 1950. If you look at the way corporations are moving into agriculture, and at the subsidies they are getting through tax breaks, we've really created an inequitable situation that I can compare to genocide. I don't use that word lightly because there are two forms of genocide: there's a biological form of genocide, and there is the anthropological form of genocide. In the biological form of genocide, cancer, birth defects, miscarriages — health effects from annual application of hundreds of thousands of toxic chemical pesticides — are literally destroying the genetic basis for life. Beyond the short-term health effects, you've got the tiny mutations to the genetic fabric which may show up in a generation or two. In a biological sense, we are subsidizing these corporations to perform an act of genocide. In an anthropological sense, the use of these types of pesticides constitutes a form of labor-displacing technology. Instead of sending people in to cut the budworm-infested forest, the corporate farmers spray pesticides. To thin the forest they are using herbicides. A whole part of the state has been depopulated because there are

not enough jobs. The farms are going under. They are employing fewer woodspeople now than they were twenty or thirty years ago. People are reduced to going on welfare, going on food stamps, which are degrading band-aid programs. They have turned a whole generation of people who are used to working hard in the fields and the forests into very passive people. In an anthropological sense, that is genocide of a culture. In both senses of the term, that's what you're dealing with: genocide.

PB: Considering that you have defined the problem, what do you think is necessary to get on top of the situation?

BY: When I said that we are subsidizing these big corporations, that's exactly what we are doing. The whole thrust of tax-supported agricultural research is to support corporate agribusiness rather than energy-efficient family farms. The whole thrust of training people in extension programs in agriculture and forestry is towards the bigger-is-better mentality, towards the corporate mentality, towards the capital-intensive rather than labor-intensive mentality. In my region, it is drawing the farmers and foresters more and more into the dominant society. They are no longer a society of independent, self-sufficient producers who interface minimally with the dominant system. They now have to put out \$85,000 to get a harvester. There is an intrinsic bias in government policies that almost demands a capital-intensive approach. I think we have to struggle to try to impact public policy so that the subsidies in food, fiber production, and other areas would go to the most energy-efficient means.

PB: What do you think the role of land trusts is for making small rural communities more solvent?

BY: Well, I think land trusts are certainly one mechanism whereby people in a region can gain more control over their lives. In Maine over two-thirds of the state is owned by out-of-state interests — corporations and individuals. Nearly 50% of the state is owned by 12 corporations. That has a lot of implications. For example, many efforts at community-based economic development have been sabotaged by the paper companies because they don't want to see alternatives to the jobs

they want done. They don't want to see other people offering decent wages in the area. They don't want to see people getting a sense of mastery over their own lives.

PB: How does a land trust give people that mastery?

BY: Because essentially it is a mechanism that allows a group of people to obtain and utilize land to meet their community's needs. A couple of years ago everyone in a town near me had to drive 60 miles one way to cut their winter's firewood because the corporations owned all the land around the town and wouldn't let them cut on it. It would be a legitimate use of the powers of eminent domain for them to go out and take 500 acres of paper company land, turn that into a community land trust and have it there for the town's wood supply. The concentration of control of land in Maine is almost twice the concentration of the control of land in El Salvador where the U.S. is making all the noise about the need for land reform.

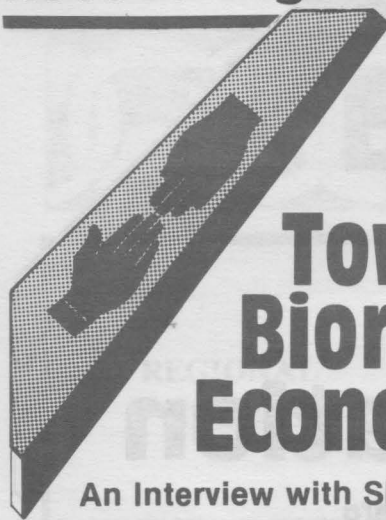
So, just having physical access to land is very crucial, and the concept of a community land trust is not just limited to a rural application. There are groups in Washington, D.C. and Cincinnati that are making very creative use of the land trust concept. In Boston the Roxbury Community Land Trust is just forming. The idea is that people everywhere have the problem of access to land.

The Home Co-op in Maine has just set up the Covenant Community Land Trust. With all the city folks coming in along the Maine coast and buying all the old farm houses and the sea captain's houses at grossly inflated prices, native Maine people cannot afford to buy homes. There's a serious housing problem. The Home Co-op concept is to build housing on the Covenant land with private money, church money, Maine Housing Authority money, volunteer labor, and paid labor. The idea is to build housing that is energy efficient and to have sufficient land in the trust for fuel and food production.

PB: What do you think is the role of cooperative production of both food and commodities, and cooperative food-distribution networks?

BY: Well, it seems like the

(continued on page 6)



A CHANGE WE CAN AFFORD: Toward A Bioregional Economics

An Interview with Shann Turnbull by Peter Berg

The connection between bioregional ideas and economic realities has seemed at best slight to some, a snarled knot to others. Part of the problem lies with the fact that economic exchanges themselves are so variable. Nearly any act or thing can be assigned a price, but what one person buys another can receive as a gift, and there are dozens of possible arrangements between those two extremes. Real economics seem always to be a matter of, "Yes, but . . ."

Lining up bioregional and economic values is an even more baffling puzzle. What is a watershed worth? How about topsoil? Native vegetation and animals? Surely the price of a gallon of water or a board foot of lumber doesn't reflect the worth of the natural systems that provide them, but what does? And what do you do for an income while the answers are found?

Shann Turnbull is an Australian businessman and business consultant who undertook the particularly enlightening project of researching potential economic impacts of royalties from mining on aboriginals in the Northern Territory for Australia's Parliament. Self-sufficiency (with land rights) is the title of one of his reports, touching close to the subject of bioregional values and economic realities. Two of the comparison charts from the reports are refreshing points to begin considering the variability of economic exchanges; Economic Behavior of Individuals shows that real people and the way they're viewed by standard economics aren't the same animals in the first place. Methods of Mutual Co-operation illustrates how many varieties of exchange surround us.

In pursuit of a starting point for the problem of lining up values, Turnbull was interviewed while in the U.S. lecturing on decentralized approaches to exchange for the E.F. Schumacher Society. He offers some insights for translating economics into ecologies.

— Peter Berg

Peter Berg: Could you expound on the term *self-management* in economic terms? What does self-management mean exactly and what does it lead to?

Shann Turnbull: Self-management is obviously a too simplified term. What we should really talk about is self-governance with a shell of consensual circles of the individual, the family, the social grouping, whether it's a community or enterprise.

I define self-management or self-governance as when those with power over people can be hired and fired or controlled by those they

have the power over. Whereas in Australia, for instance, the government defines aboriginal self-management as aboriginals managing themselves the way nonnatives do — which is conventional but an exploitative view. It's the opportunistic view of a politician wanting to get the vote of a well-meaning constituent who might want to give the aboriginals, or in this country the Indians, the right to actual self-management. It means the government is not really being directly responsible for looking after and nurturing them but only indirectly responsible for an amount of

funding.

This leads to my belief that you cannot get true self-management — management where you have the absolute discretion to manage your life as you will — unless it is predicated upon self-financing. If you're not self-financing you don't really have the power to mobilize the resources of land, labor, and capital to suit your own needs and desires.

PB: You feel that's an economic imperative for freedom?

ST: Exactly. That's really it, self-management is predicated on self-financing, and self-financing is predicated on self-management.

PB: But this isn't self-financing in the sense that everybody has to put up \$75,000 to belong. It must also mean reinterpreting what value is.

ST: Yes.

PB: Reinterpreting what ownership is.

ST: Yes. Centralism puts us in a straight-jacket of uniformity within the functional specialized monoculture, through the tax system, through the banking system, through the accountancy and income system. Everybody must have the same minimum income or the same minimum welfare. Currently, in a rich agricultural region like Oregon, where people could easily

BANNER DESIGN, JAMES LAWRENCE

Economic behavior of individuals (Prepared by A.J. Wearing)

Economic man	Real man
Unlimited appetite	Appetite determined and limited by the necessity of maintaining the organism in a state of dynamic equilibrium
Completely informed	Reduces, condenses, summarizes (and thus usually loses) information, in addition, an "imperfect" communication network in the environment also restricts and attenuates the flow of information
Consistently orders his preferences with respect to the possible outcomes of any decision	Does not consistently order his preferences (i.e., changes his mind for no apparent reason)
Maximizes something (usually subjective expected utility)	Attempts to maintain an optimal level of cognitive and cognitive activity with respect to a large number of widely varying needs
Competitive	Sometimes competitive, but not always or even most of the time
Requires a value system only in order to provide a criterion against which to maximize, e.g. profit, utility, prestige, power	Requires a value system in order to provide a frame-work for the ordering of needs, the selection of information and the weighing of multiple decision criteria
Not explicitly related to the world as an element in an interactive system and remains unchanged as a result of any interaction	Stands in an interactive cybernetic relationship to his community and environment, and is changed as a result of any interaction
No significant differences exist between individuals	Differences between individuals are significant and important
No limits on information processing capacity, so is unaffected by differences in rates of change	Limited information processing capacity so prefers slow rates of change, i.e. nearly stable systems
Needs are simple and few	Needs are simple and many

Tables from The Economic Development of Aboriginal Communities in The Northern Territory, Australian Parliamentary Papers 135/1978 and 438/1978 (obtainable through the U.S. Library of Congress)



NATURAL SOVEREIGNTY

An Interview with Bill Wahpepah by Michael Helm

While the popular media image of the American Indian Movement (AIM) is still rooted in the confrontational politics of Wounded Knee, the reality ten years later is far more complex. Bill Wahpepah is a Kickapoo and Sauk-Fox whose homeland is in Oklahoma. He currently resides in East Oakland in order to pursue his work with both AIM and the San Francisco-based International Indian Treaty Council (IITC). As the interview which follows illustrates, AIM and the IITC are pursuing a strategy that is at once both local and planetary — local in the sense of a growing network of community work and planetary in the sense of creating an international forum from which to assert native people's treaty rights. Read on and find out about these new directions as well as what Bill Wahpepah has to say about the limits of the current peace movement and the possibilities for alliance with the new generation of rural nonnative Americans.

— Michael Helm

Michael Helm: What is the Treaty Council trying to do right now?

Bill Wahpepah: The Treaty Council is the advocacy group for treaties and native rights. In 1974, when we were a little newer to it, two initial treaties were selected because of their clarity. One was the treaty of the Cherokees and the other was the 1868 Fort Laramie Treaty which had to do with the Upper Plains and the Lakota Nation. Since then we've been involved with a lot of human rights work. We support the struggle of the Guatemalan people, who are Indian people. We

try to erase all imposed boundaries in this hemisphere. I was going to say "in the Western Hemisphere," but its only Western if you're in Europe.

We want to ensure the emergence of our world view. We want people to understand that the American Indian Movement and International Indian Treaty Council are supporting a world view based on the teachings of our Elders and not European ideology. A lot of people considered us leftist in the past and maybe some of us were in our youthful beginnings. But with spiritual maturity and

political experience many people have come to the realization of what our Elders knew all along, which is that our liberation is in being who we are, being part of this earth in a natural way, and being part of our nations here in North America. We think they feel the same in Central America.

We believe that we have a right to that world view. As a matter of fact, it's much more clear for us than participating in the arguments between left and right, or East and West.

MH: By going to an international forum and dealing with the question of sovereignty essentially the question is put on a different level from that of being subject to just the U.S. government. What do you hope to accomplish by going through the treaty process on an international level considering the reality of the power of the U.S. government (and nation-states generally) who don't tend to necessarily pay that much attention to international law?

BW: I think that it's a slow, tedious process and many times frustrating, but our voice has to be heard in the international community. People have to understand that those treaties are valid, that they were ratified by Congress and signed by the President of the United States. Industrial and technological growth don't invalidate the treaties. We have not assimilated into the mainstream of society and its philosophy for our survival and ex-

istence. Many of us have become bi-culturalized, if there is such a thing, but the question of sovereignty is there. It's a feeling as well as an expression throughout North America: native nations.

Most of our philosophies, as little as I know about them, but as much as I know about them too, are stable philosophies for survival that fit within the realm of natural sovereignty. Our work internationally is to support and protect traditional peoples so that they can continue to maintain their teachings and self-determination.

MH: A land base for claims of sovereignty is one thing, but when Native Americans are in cities it seems another. What do you see as the relationship of urban Native Americans who aren't living on the land in the way that the Dineh are at Big Mountain or the Shoshone in Nevada or the Lakota in the Plains?

BW: Well, one is this feeling of belonging to a nation. We're thankful to be Indian. It's a different expression of nationalism that flows within this movement whether it's called AIM or Indigenous Movement or just the re-emergence of our people. It has to do with gratitude rather than pride. Ours is really dealing with truth.

I would say also that the majority of urban native people are transient. I know many of us who go to and from home many times a year, home being our land base area.

MH: Where's yours?

be self-sufficient in food, 90% of the food consumed there is imported. Money is drained out of the community by importing their food. They could back out of it if they voted with their hip pocket and chose to consume their basic necessities of life, food and shelter and clothing, in the local community consonant with that region.

PB: Do you suggest that a community-based corporation is a viable way to do that?

ST: Yes. More than that, it's the only way you can get corporate enterprise in harmony with the people and the environment of a specific region.

PB: I take it that you're practically oriented rather than being a futurist, but would you describe your vision of what might be the eventual outcome of economically decentralized bioregional society. What would it be like? What would people do in it? What goes on in a society that has corrected what you see as self-destroying faults?

ST: Life is rich, fulfilled, diversified, liberated, self-actualizing, living in communities in harmony with your brothers.

You may not have states. You may go straight into bioregions, for instance. You may transcend the artificial lines we put now.

Looking the other way, there would be a cascade system of government and economics. You could have layers or tiers that start off with families and towns or creeks and watersheds of bioregions. If the communities living in those watersheds and bioregions are self-managing and self-financing they are free to adapt consonant with that environment. Then they can federate with larger entities as long as the top level of government doesn't interfere with the most intimate things in people's lives, which can best be carried out at the most intimate level: health, education, et cetera.

PB: What other kinds of systems could there be?

ST: There could be many ways, depending on the social relationships and contacts. It could be like

the aboriginals in Australia have, what we call a pay-back system. You provide milk for my child and I'll babysit your child.

PB: What other kinds of system could there be?

ST: The obvious one is to use money, but you may not be using money in an integrated small community. The next obvious is barter, and again, you may not even want to go that far. There's a hierarchy of options and the more decentralized and the more independent and self-governing each community is, then the more options, and the more you're liable to get into social rather than economic relationships.

PB: Suppose someone invents a very compact, small-scale energy-generation system that requires high-energy materials to manufacture?

ST: If it takes more energy to make than it can produce in its lifetime it would be inconsistent with self-reliance.

PB: That would be another new value, wouldn't it?

ST: Yes. That's what's valuable about the E.F. Schumacher thesis of appropriate technology. In some Third World countries beautiful windmills are made out of the natural products of the region, out of bamboo or thatch leaves.

PB: What happens to the Western ideal of progress?

ST: Because of the centralized system of big governments and big corporations we develop centralized technology, central power stations for instance.

PB: Centralized technology to keep the centralized governmental and economic system going.

ST: Exactly. It's a self-reinforcing replication. We're at a turning point and part of it is rolling back self-reinforcing centralization and dependence on big corporations and big technology to support it. We're turning toward reliance on the small, on the outside. Appropriate technology is liberating communities from dependency on big corporations.

Having been brought up in Tasmania, which is an island state of

400,000 people, where people are much more close to the earth and self-reliant (this is the background of Bill Mollison, who developed permaculture), you get a more wholistic view of your community and nature. In the United States there are numerous professional monocultures. They are highly specialized because to succeed in this country you must know a tremendous lot about a tremendous little. People get to know more and more about less and less until they know a lot about nothing. But the world is interdepen-

dent. Now we have problems created by specialization and technological imperialism, the imperialism of big corporations. People in this culture are not empowered to solve the world's problems anymore because they're too specialized. By the time chief executive officers can be summoned from the central power structure to solve a problem, they won't know how to handle the tools of the journeymen, how the other departments or divisions work, or how to relate to people anyway.



Table 1: Methods of Mutual Co-operation (Prepared by Shann Turnbull)

Basis of Comparison	Spontaneous	Command	Market	Tenure
Basis of operation	Individual perception of other people's needs and personal responses	Explicit requests and responses through a chain of command	Quantification of needs and responses in monetary values	Rules relating people to property and social organizations creating institutions to identify and react to needs
Examples	Mother/child; families; tribes; partnerships; cabals	Within military organizations, corporations and political bodies	Between individuals enterprises and other public and private institutions	Ownership, control, and use of property. Definitions of tenure and powers of individuals in government, business, unions, church, sport
Motivating forces	Compassion	Subservience	Materialism	Self-interest
Means of communicating needs	Sensory	Requests	Price	Aggregate behavior, e.g. votes, usage, migration, movements
Limits of communication	Distance of action	Amount of information	Nonmonetary characteristics	Nondirective
Execution of co-op effort	Spontaneous	Command	Production and exchange of goods and services	Transformation and change in tenure relationships of people to property or other people
Limits of co-op effort	Resources available	Time of response	Quality	Requirements of minority
Other limits	Personal relationships	Lack of choice variations, sensitivity, flexibility	Insensitive to noneconomic values and needs	Not specific in servicing needs
Benefits of method	Speed of reaction	Precision of execution on large scale	Speed and precision over distance with sensitivity to preferences in large numbers	Managing quality of social and physical environments

BW: Oklahoma. I'm Kickapoo and Sauk-Fox. For some of us these are just beginning steps, steps of regaining experience with our home people and reacceptance of each other. It's really not very difficult for tradi-

tional people to accept you back. They are very open and loving... all the doors are open. It's us who stumble through things because of our colonized minds and the things that have been placed in them.

Most native people in cities are transient, but nevertheless there's a feeling of sovereignty. There's a feeling about the earth that runs through native people who live in cities.

I think there's another feeling too, that expresses itself as the Creator having placed a lot of us in urban areas, American metropolitan areas, as seeds to learn these ways, to know the streets, and to understand some of the processes of the United States so we could be parts of the fence that guards the garden.

MH: Do you think that nonnative people who are living in rural areas are more or less sympathetic to forming an alliance with native people?

BW: The issues will help us with that. The issue of water, for instance, is a prime example. Issues such as water and pollution will help us grow together.

In the past 10 to 15 years — I used to live on Haight Street in San Francisco — since that movement of going back to the earth, experience has been gained that has been positive for most of those people. (I'm not so sure about the drug part, OK? I still have questions about that, although maybe that's what the Creator gave them to enlighten them.) I think their experience has helped them recognize the power of the earth and also put them back in touch with the rest — actually in front of the rest — of America. This earth has many good powers as our mother and part of that is helping her children find their way home.

MH: From your perspective what is the appropriate future role for people who are historically not in-

(continued on page 6)



MICHELLE VIGNES

NATURAL SOVEREIGNTY

(continued from page 5)

digenous but who now live on this continent? What kind of relationship do you see evolving with these people, if any?

BW: We see a relationship evolving as more attention is paid to the earth. It may be different from how the Elders we know pay attention, but as others pay attention they begin to understand that there's this universe and you have to be in balance with all of it. People are striving to do that; there are many ways they're doing it. I'm impressed by people who have gone back to the earth who have developed communities . . . sometimes called communes. I don't like to use the word commune because it gives a kind of hippie connotation, and I don't think that's it; it has more depth than that. Sometimes these people have the experience of looking for a spiritual foundation, and I think the earth helps them find that. Some of the people in Zen and other Eastern teachings have found some of it. I would hate to think of this as just a fad because most of the ones I've known who study Zen Buddhism, there's a depth that they've reached within themselves.

I think we ought to distinguish between the generations, between your readership and my experience with the new people here in Northern California and even in Europe and Japan, and maybe the older farmers in Iowa, Colorado, the Plains, and the South. Many older farmers have yet to overcome their racial prejudices. In the long run much of the struggle in what is called the United States is going to come from rural people because of the imposition of agribusiness and multinational corporations over their lives. A lot of times we may think it's quicker to politicize somebody in the urban areas because of all the media technology and the closeness of the community, but because of the impact on the earth and the way that affects the economics of farm areas in particular, I think they're going to come to a realization earlier because its right there in front of them.

MH: What would you say are the priorities right now? What came out of the Ninth Treaty Council Conference in Oklahoma last June?

BW: The Treaty Council is a very grassroots organization and the conference takes place in a very traditional setting. Many of us aren't educated in normal American terms. I mean a lot of us have been in the movement and have led, in some instances, very difficult lives. The Treaty Council itself came from traditional people giving it direction first of all. And it came from the American Indian Movement's early history of confrontation politics.

Now it has grown into a very influential body within international politics because of our position in the Human Rights Commission of the United Nations, and within this hemisphere as we work closer with Central and South American native peoples.

The main impact of the June conference was that we gathered in more native people like the Maori from New Zealand. They united with us, and two groups from Guatemala are in the Treaty Council now. We have a good and close working relationship with the Council on Indians from South America. All of those peoples were represented, and about 14 representatives came from Canada.

MH: What about traditional indigenous people of Europe like the Bretons, Basques, Irish. . . ?

BW: We haven't reached that point yet. We understand that those movements exist and a lot of us have visited those places in Europe. There's probably an anti-Europe feeling about those groups and we don't know what's going on well enough yet to include them. Certainly we realize there are autonomy movements there. But the immediate thing for us is survival. I don't know what position European movements are in. Some of those peoples may have been already consumed and some may be fighting very hard to get out, but for many of our peoples it's down to the last thing so the priority is different.

MH: Within that sense of priorities, realizing that you can't do everything at once, where will you focus attention in the next year in terms of native groups in North America?

BW: We'll probably continue to build communities. Many people don't see the actions of the American Indian Movement as clearly as they used to. First of all, because the press doesn't print it, they don't print good things about us. But there's been a tremendous amount of growth in local communities through the work of AIM organizers: Health projects; alternative gardens; community education projects. . .

MH: Where?

BW: In the Southwest and Oklahoma, in the Upper Plains, in Canada. In the Western U.S. generally. Birthing — natural birthing — has been greatly influenced by AIM activists. In Oakland there's a group that really helps with that. Education projects are included in all communities.

When we thought the movement had been disrupted, maybe it wasn't really a disruption. Maybe we were pushed in a better direction. There's been a tremendous amount of growth in Indian communities along the lines of taking responsibility, being who we are, and taking care of

the earth. And we do our usual work in the United Nations.

MH: There was a section in the Treaty Council newsletter that captured my attention where the author talked about disarming the mind as a precondition for nuclear disarmament. Could you talk about that?

BW: We've been a peace movement and disarmament movement for a long time. Some people think their first fear came in 1945 with Hiroshima and Nagasaki, but the first bomb was actually dropped in New Mexico on seized Indian land at Almagordo.

Disarming the mind means that we've got to take away all these other things that have been implanted there to make us participate in consumer-materialist society. That's how they arm the mind. They make us selfish, egotistic, very central, not looking out for other people or other parts of the earth. Disarming the mind would be to free and enlighten it, to rid it of infections that bring about weapons to protect your accumulations.

We think that our involvement in the peace movement, the disarmament movement, as well as the struggle against nuclear reactors, should be listened to because we have some teachings from our Elders that give very good answers. Currently, because of Euro-American education, these movements approach issues through protests and demonstrations in the same form that the destructive form takes, so it's easy to disrupt them. They take on the same kind of character and structure. They should have more depth than that, more profundity than just waiting for the last big flash. They should realize that nuclear war has already been here for awhile. While they're waiting to prevent the last flash they also want to have all the luxuries. "Don't blow me up, but let me continue to pollute the water and air, pollute all the earth. Don't blow me up while I'm doing it." That's a mentality we have to grow past.

There has to be peace, peace has to really be examined. Peace education in the schools should begin with where the bomb starts. It doesn't start at Livermore Lab, it starts in the mentality, and we have to go back to gain an historical perspective on what happened. What happened to women thousands of years ago in Europe and how class systems developed. We have to think about how this destruction, this bomb, arrived here, and the physical makeup of the bomb itself — the metal housing, the plutonium inside, the trigger device. Where does that material come from? And what does it do to the environment and the people living in it? I don't think the antinuclear movement has that kind of depth yet. We want to move it further and give it that kind of

depth.

MH: What do you think of the new interest in paganism?

BW: I think we have to say something about that, about evil and good. Evil is like these guys gathering up in Bohemian Grove who dress in red robes to hold the Cremation of Care ceremony. Evil is very bold now. People aren't taking care of their spiritual responsibility. I'm not talking about hell fire and damnation, I'm talking about very serious things like the gourd full of ashes in Hopi prophecy. People should examine that because it's part of everything we talk about whether it's men's roles or women's roles, the peace movement, or anti-nuclear movement. There's always evil trying to overcome good, death trying to overcome life. Maybe some people might want to study witchcraft and the occult, they might want to pray that way. Personally, I think all those people that gather at Bohemian Grove like Kissinger are the clearest example of what evil is. When they put on red robes and erect an altar of Care to cremate it, that's pretty evil.

I was talking to an Elder up in New York and he said that if they were arm wrestling the dark side would have the good side down about three-quarters of the way to the table. People are looking for spirituality and something to grasp on to, there's this huge search in the nonnative world for good strong spiritual foundations and it brings a certain vulnerability. Some people come in and use the Euro-American approach to study some of our ceremonies, the basic ones. All of a sudden they become experts and you see people running around espousing Hopi prophecy because they talked to one of the Elders, or they lived with some Indian in Montana for two months. Then they turn around and market it. It's opportunistic but it's also dangerous because it harms our people and harms the rest of Creation. There's this growing phenomenon, dangerous phenomenon, of instant medicine people. They've come up with instant coffee, instant potatoes. . .

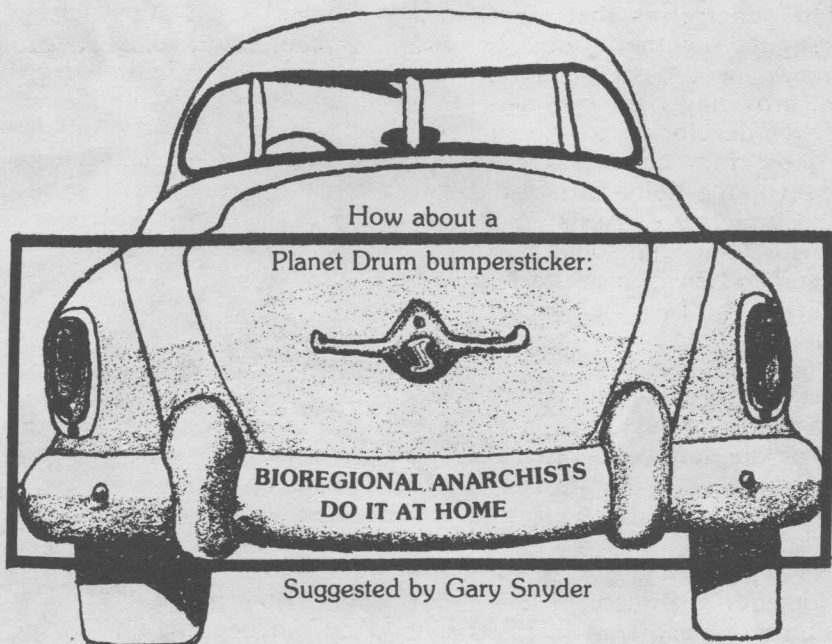
MH: Instant salvation?

BW: Now they have instant medicine men. The best thing to do is to try to be a responsible human. That in itself should take you two lifetimes. There are no shortcuts to it, there has to be some struggle. No pain, no gain. Like Frederick Douglass said, without struggle nothing is achieved. We think that struggle is freedom, and that people who continue to struggle will have much more clarity about what is the truth. America takes struggle away from its people and replaces it with soap operas, movies, and video games. Illusions.



HOMING IN (continued from page 3)

cooperative movement takes two steps forward and one step backward every time you turn around. I've been personally committed to cooperatives because they're a superior way to approach relating to other people and relating to meeting life's needs. We have had several efforts to form food-production cooperatives in the last 15 years, and there's been limited success. I guess I would have to stress the word limited. I think that people are not well educated about either cooperative principles or business principles. Every time you try to get something like that going the companies will undercut you and split you up and dry you out. However, in Maine we have set up the Maine Federation of Cooperatives, which functions very well in the food area.



Devil Adams

And there are consumer co-ops all over the state. There are small associations and producer cooperatives that are still struggling. The Maine Organic Blueberry Growers Cooperative members are getting three times the price for their berries as people who are using pesticides. So there are some hopeful signs.

I see the cooperative, worker-owned enterprises as a kind of testing ground at the local level — something you can get involved in, that you do not have to conceptualize as a national thing. It's an opportunity right there, with people you know, to approach life in a problem-solving mode that does not promote the concept of success as scrambling over other people's backs. In many ways that is consistent with the way I was raised on a



DECLARATIONS OF SHASTA (Northern California)

EMERGENCE

SOME CRITERIA FOR THE CONSCIOUSNESS AND PRACTICE OF BIOREGIONAL POLITICS

1. Definition of the region: Watershed, biotic province, geological history, land-form characteristics, climate zone. Original and potential vegetation, fauna, soils.
2. Indigenous peoples, early settlers, their unique inhabitory skills and understandings. Their present situation in the region.
3. The present condition of nature in the region: What has been destroyed, or lost? An inventory of priorities in rebuilding soils and reestablishing certain flora and fauna, in consultation where possible with both scientists and indigenous teachers.
4. Necessary long-range economics of the area in terms of a high-cost energy future; What would be a sustainable economic base? What sorts of local manufacturing are possible without exhausting resources? What sort and how much trade could be done with neighboring areas? What is the probable human-carrying capacity of the region?
5. As a new "bioregional nation" what would the probable boundaries be? What sort of government would be wanted, instructed by biotic and local sociological considerations? What steps must be taken to correct injustices to indigenous people and early settlers and to guarantee their proper political and economic role in the nation?
6. What role would this bioregional nation play in relation to its nearest neighbors in culture, politics, trade? What on a planetary scale?
7. What spiritual and social disciplines are required for continued habitation of the region: How must people adapt to live well but also in the company of all other beings who are part of that zone? Lessons from biology and ecology. Lessons from the nature-sensitive philosophies of Hinduism, Buddhism, and Taoism. Lessons especially from the mythologies, songs, stories, and teachings of the indigenous peoples.

Developed by people of Shasta Nation, Turtle Island, 1982

EXAMPLE FROM THE MATTOLE RIVER WATERSHED

The need for watershed wide restoration of Mattole natural systems has been made inescapably clear by the accelerated damage resulting from last winter's extreme rainfall. A limited number of people currently working at watershed rehabilitation and salmon enhancement are having to make decisions which might affect the people and resources of the entire valley. In addition, external agencies, governmental and private, are planning or taking actions which will seriously affect the future of the Mattole.

In light of this, it seems timely and compelling to bring together groups and individuals committed to the healthy future of the watershed. It is hoped that an ongoing council responsible to the common goals of restoration will emerge from our discussions.

Suggested Agenda

1. Discussion of common goals
 - a. Restoration of fish resources back towards historical levels
 - b. Erosion control
 - c. Sustained yield forestry and agricultural practices
 - d. Land trusts, conservation easements, cooperative ownership alternatives
 - e. Creation of criteria for future development consonant with these goals
 - f. Relationship of concerned Mattole residents to the Bureau of Land Management, the California Department of Fish and Game, the California Conservation Corps, et al.
2. Creation of a watershed wide forum
 - a. What does it do?
 1. Advisory or decision-making council?
 2. Lobbying group?
 3. Resource and information sharing?
 4. Coordination of restoration actions?
 - b. How does it work?
 1. Consensus? Majority?
 2. Membership?
 3. Organization

farm.

People should not get upset if progress is hard to come by. One of the areas where I see a lot of potential for change, and an area I have moved into more and more in the last six years, is community-based economic development. There are many reasons for this. The left and the right can get very wound up in words and connotations — semantics — but one area that I found that just about everybody can agree on is development. Now that has a whole lot of negative connotations to those of us who perceive ourselves as ecologically oriented. But part of social development, along with education, is economic development, and I think that the type of corporate-controlled development that we have been presented with, and which is the model, is incredibly exploitive and disruptive to the natural and human biosystem. When I talk about community-based economic development I mean a process whereby people at the local level, at the community level, at the regional level, guide and control the development with an eye towards maintaining the long-term productivity of the land. Seven generations ahead. We should think seven generations ahead, all of us. That's about as far as any of us can conceptualize. In other words, community development can offer an alternative to Georgia Pacific coming in and offering X number of fairly good-paying jobs in the mill and 3X low-paying, dangerous jobs working with independent wood cutters spraying herbicides to kill the hardwood, clear-cutting and then not replanting. Instead, you could decide in the community to harvest the land using small-scale machinery, to en-

courage stands of hardwood because of their value — instead of grinding everything up for the *Sunday New York Times* you're making furniture, you're making lumber. You're making the things the community can use and the things that other communities can use. You're keeping the maximum economic benefit in your community and maintaining control, so you're not going to be putting toxic chemicals into your water system and into children's blood. Community-based economics has a way of approaching those problems in a way that neither the left nor the right can quarrel with.

PB: Have you been successful in helping to organize a model of that?

BY: More and more community-based groups — Native American, black, Hispanic, poor whites — and more and more communities are organizing community development corporations to undertake exactly the kind of enterprises that I am talking about, whether housing developments or projects dealing with land, providing their own services, or even developing a product to create jobs in the community. In Maine we set up the Maine Organization for Cooperative Assistance which provides financial support to cooperatives. In New Hampshire we are organizing the New Hampshire Revolving Loan Fund.

We set up a dual corporation network which will provide support to community development corporations, to production cooperatives, and to worker-owned enterprises. We are taking the mechanisms which are out there, as frustrating as they may seem, and trying to adapt them to focus on the needs of low-income communities. That is one

approach that can really bear fruit over the next fifteen or twenty years, as we make capital and technical assistance available.

I am inextricably bound up in the fate of these community groups, being part of them as well as trying to develop mechanisms to serve them. We are going to have an opportunity to develop models that can really serve us well in the coming generation because high-tech industrial society is heading for a crisis, and we need to develop models at the local level that can prove some of the theories we have about self-reliance and self-determination.

PB: What would be your community economic development proposals to a North American Bioregional Congress where there would be representatives from all kinds of bioregional groups? What would you tell them about developing a common platform of programs for economic development?

BY: There's been a lot of rhetoric about self-reliance in the last decade or so. A lot of people who went back to the land have come to realize that you can't just go out and grow turnips and expect to be self-reliant; there's a whole process that has to get underway. It has to involve people who have always been there as well as people who have chosen philosophically or politically to return to the land. I think that one of the things that we have to do is work on our skills for developing enterprises that are nonexploitive and based on renewable energy, that meet life's needs for food, fuel, and housing. People really need to work at these skills — all the way from developing business plans for cooperative enterprises to being able to do the negotiations to get

housing into your community. I'm not talking about big solutions, I'm talking about solutions which are voluntary, of appropriate scale, participatory, and congruent with the cultural setting in which they are offered. We really need these skills when we are competing against a government which is controlled by multinational corporations. We need to get our own skills together and become advocates for ourselves and our communities.

I would have a lot to learn from people at a bioregional conference. Probably intuitively I am a bioregionalist, but the way I get my ideas is by talking to people, and that goes all the way from my grandparents to folks like you over the last decade. I think that I would go to a conference like that, not with any solution in mind, but with my own perspective eagerly anticipating interacting with other people's perceptions and coming out with some kind of shared vision. You have to see your own problems in the context of larger problems. You have to see that what the multinational corporations are doing to small towns in Maine relates to what they are doing on Native American reservations in the Southwest, and in South Africa, the Philippines, El Salvador, and Guatemala. You need to focus on your community, on your bioregion, and all of the processes that are there and as you focus in, simultaneously expand your vision outward to encompass all of the different forces on this planet and keep in mind that you are not only working for social and economic equity in your own community, but that process is tied to struggles for social and economic justice in other parts of the world.

"When the
moon full...
Coyote was
there
helping..."

Daniel
Owen
Stoller
9 8 1







CONTENTS

- Standing for Cornish Nationalism 10
- North American Bioregional Congress Update 10
- New York State Bioregional Congress 10
- Wabash Landschaft 10
- Reinhabiting Appalachia 11
- Katúah 11
- Guatemala: Life-Place Under Seige 12



STANDING FOR CORNISH NATIONALISM



The Cornish Nationalist Party was formed in 1975 to present Cornwall's case for individual treatment as a region with its own Celtic identity, its own language, and forming its own physical unity. This year the CNP decided to contest the North Cornwall constituency in the June 9 English elections with Dr. James Whetter (your reporter) as candidate. The result, 364 votes, was minuscule compared to the London-based parties — 23,000 Liberal votes, 28,000 Conservative votes, and 2,000 Labour votes. Some valid political points were made however: information was circulated to every household that Cornwall has its own language and that more people speak the Cornish language today than at any other time since the 18th century; that the cross of St. Piran is the flag of Cornwall; that St. Piran's Day is March 5th; that "Kernow" is "Cornwall" in the Cornish language; and that Cornwall's unemployment rate, 18%, is one of the highest in the British Isles. The CNP "campaigns for farming and rural life, for the conservation of the environment and wildlife, is against nuclear power in Cornwall and has links with the ecologists."

As well as sending out leaflets to all households, I attended several meetings including one organized by the unemployed society at Bodmin and one by the Farmers' Union at Launceston. In the final two days use was made of a loudspeaker as well as exhortatory messages and the Cornish song "Trelawney" was played throughout the towns and villages. We argued that the logical extension of feeling for Cornwall was to be a Cornish nationalist. You could not be a Cornwall county-ist.

Among policies recommended in election leaflets, the CNP pressed for the reduction of unemployment; the protection of the self-employed small businessman; the simplification of the taxation system with reform of the rating system so that householders are more fairly assessed; improved transport facilities with a greater scope for private enterprise; the promotion of the Cornish tourist industry with the objective of improving the quality of tourist amenities; conservation of the Cornish landscape, culture, and identity (courses on Cornish language should be made available in schools for those who want them); recognition of the Cornish flag and the retention of the Tamar River border.

Unfortunately, North Cornwall

has a strong Liberal tradition, associated with nonconformity, and orange Liberal stickers abounded; as well as the ubiquitous blue posters of the Tory candidate. People wanted to vote for the winner; we said we wanted the thinking person's vote. Afterwards, we were told that ours would have been a wasted vote — well, at least we didn't waste as many votes as the Liberals (23,000)!

A Bude man said he was terribly glad we had put up: For the first time, he would be able to vote for the party of his choice with a clear conscience. We now have 364

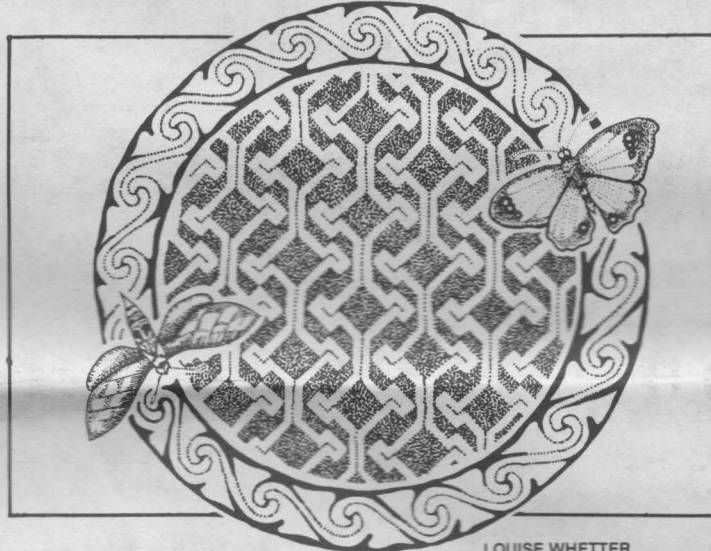
clear consciences. What have the rest got? Opportunism, connivance at the English system, acceptance of Cornwall's phasing out, and enhancement of the problems of a peripheral area distant from the centralist bureaucracy. But we must win them over.

A Radio Cornwall interviewer said the Cornish Nationalist Party must be dead now. I said we have several other strings to our bow besides involvement in English imperialist elections. We have overseas branches linking up Cornish people who have emigrated to North America, Australia, South Africa and Brittany. We are affil-

iated to the European Federalist Party which works for a united Europe in which there is decentralisation to the true nations and regions of the continent. We have links with the other Celtic countries — Brittany, Wales, Ireland, Isle of Man, and Scotland — with the many regions of Europe which have economic and cultural problems similar to our own. We have links with ecology groups throughout the world in Britain, Europe, America, and Japan. We publicise Cornwall's problems and Cornish identity through our magazine, *An Baner Kernewek*, and through branches in Europe and India. Within Cornwall we maintain branches in different parts which work to build up membership and tackle local issues and problems — such branches have been increased by two as a direct result of the election campaign. "Dead?" said one of our supporters — "Why, we have only just begun!"

— James Whetter

Editor's note: See review of *An Baner Kernewek* on page 13



NABC UPDATE

The North American Bioregional Congress, scheduled for May 1984 in the northern Ozarks, will be the first major convening of the continental bioregionalist movement, including the movements for political ecology/green politics and sustainability.

The process of bringing NABC together has been going on since October 1981 when the second Ozark Area Community Congress (OACC) endorsed the idea. So far most of the organizing work has been in getting the idea around the continent, enlisting NABC Coordinating Council members cosponsors, and regional contact people. Word of NABC has gone out through many publications and regional networks, helping to establish a contact list of 2500 individuals and organizations. This list disproportionately represents the United States, but we are doing our best to connect with those

north and south of the U.S. border.

On September 30, 1983, there will be a NABC Coordinating Council meeting coinciding with the first day of the fourth OACC. All present NABC Council members, contact people, representatives of cosponsoring organizations are invited, plus those willing to make a strong commitment to support NABC. Anyone wishing to come to the Coordinating Council meeting and/or OACC IV should write in advance for preregistration information.

In November we plan to send out "pre" preregistration materials to those who express interest in NABC, as well as to the mailing list already gathered during the organizing process. If the responses substantially outnumber 400 (the upper limit for an effective congress), we will develop

a selection process to determine who will receive invitation/preregistration materials for the congress itself. The invitations will probably go out in March 1984.

Soon we expect to have a decent-looking, up-to-date NABC information sheet. We are still looking for organizations to cosponsor NABC and for donations to keep it rolling. Donations are tax deductible. Happy Bioregionalizing!

— David Haenke

CONTACT: *Bioregional Project/NABC, Box 129, Drury, MO 65638.*

Editor's Note: For an idea of the bioregional groups which will be represented at NABC, see *Bulletin Board and Weaving Alliances* pages in RTS issues No. 6 and No. 7, as well as page 14 this issue.

NEW YORK STATE BIOREGIONAL CONGRESS

A new gathering of people is being convened by the New York State Coalition for Local Self-Reliance in order to establish a lasting network that can communicate the needs and means of an ecological, sustainable, human culture in New York state. Individuals and representatives of interested groups working in the areas of food systems, energy, shelter, children and education, politics and government, cooperative economics, spirituality, healing and medicine, community, and land and environment are being asked to join with us in making plans and programs for a New York State Bioregional Con-

gress and for New York representation at the North American Bioregional Congress (NABC) now set for May 1984. In the fall of 1983 there will be a planning meeting of the NYS coalition and other interested groups to lay the groundwork for a July 4th 1984 NYS Bioregional Congress in Syracuse and also to set up bus transportation for participation in the NABC.

CONTACT: Alan Casline, Root-drinker, Box 864, Saratoga Springs, NY 12866. OR: David Yarrow, Coalition for Local Self-Reliance, Box 6222, Syracuse NY 13217.



WABASH LANDSCHAFT

The Purdue University Horticulture Department's bioregional warriors, myself and Bernie Dahl, strive to aid the landscape architecture

students in their crusade to become landscape stewards by seasoning their educational entrees with bioregional spice. Furthermore, we attempt to give them a realistic experience by involving them with communities (local/statewide) as facilitators on projects related to self-sufficiency . . . the birth of Wabash Landschaft.

The spring semester brought our first results.

A student group aided Dear-

born County in its redesign of the county youth camp. The new design included a major recycling center, a wind plant, methane digester system, passive solar exhibition hall, solar greenhouse, and contiguous raised bed gardens.

Another team worked on the redesign of the Fremont, Indiana, school district's nature education center. A series of boardwalks and lookout platforms throughout the marsh area, a solar greenhouse

and vegetable garden complex, and interpretive trails were added.

Meanwhile I sit on the state committee on environmental education and watch their valiant efforts to get one teacher in every school in Indiana to be responsible for disseminating environmental education materials. They have a teacher cadre, a group of teachers who teach other teachers how to teach environmental topics.

We have had a couple of forum

meetings of Wabash Landschaft and attendance has been good — students and community residents. We've published two newsletters and are about to do a third. We're on the fall schedule of the Purdue Charles Darwin Society meetings. We'll start the year off early and see what it brings.

— Sue Kopka

CONTACT: *Wabash Landschaft, Department of Horticulture, Horticulture Building, Purdue University, West Lafayette, IN. 47907 (317) 494-1293*

REINHABITING APPALACHIA

IN WEST VIRGINIA BOTH THE LAND AND THE PEOPLE'S LOVE FOR IT HAVE PROVEN AMAZINGLY RESILIENT. THE REGION'S RESOURCES HAVE BEEN DRAINED CONTINUOUSLY FOR OVER A HUNDRED YEARS AND YET THE PEOPLE REMAIN DETERMINED TO STICK IT OUT.

Here is some evidence of the bioregional outlook that abounds in southern West Virginia:

1. In this basically rural society, gardening is a highly respected craft. Most people grow some of their own food, and some still raise most of it.

2. Farming is small scale due to the hilly terrain, but remains a major source of income, principally through cattle raising. The ridges, hollows, and waterways section the land into discrete units, each uniquely workable. The variations in microclimates from one place to another are a never-ending source of conversation.

3. Hunting and fishing are major male preoccupations, a tradition that passes from father to son. About the age of ten the boys go into the woods. During hunting season in the fall, school is called off because it is not worth teaching with 50% attendance.

4. Barter continues as a favorite form of exchange and pastime for people who are often short of cash

but love to collect things.

5. The hunting, fishing, and visual appeal of this area draw people for hundreds of miles. West Virginia lies within five hundred miles ("just one day") of a majority of the nation's population. Tourism of this sort joins economic and environmental concerns.

The New River drains northward nearly seven thousand square miles of North Carolina, Virginia, and West Virginia. The lower end of this oldest waterway on the continent has been declared our first National River. The National Park Service will try to make the river accessible to more folks as it mediates traditional fishing use with the rising interest in whitewater rafting.

6. People around here like outsiders who spend their money and split. A powerful and understandable determination "to keep the money here" dictates a local-buying and -hiring policy whenever possible. In the 1970s hundreds of back-to-the-landers moved into some counties, and a

goodly proportion have taken root, invigorating the local economy and culture. But we will be new comers here till the day we die.

7. The old line, "You can take a hillbilly out of the hills, but you can't take the hills out of a hillbilly," is often and proudly repeated. It conveys the abiding and inextricable love of place and family that people grow up with, that great economic forces imperil but cannot destroy.

Some mountain ranges are vast, clear, and dramatic, their upright, exuberant shapes against the sky cause people to reach out of themselves and their immediate space. The Appalachians are very old and serene, the distant edges soft and hazy. The vegetation is so lush and vigorous that one growing season seems to enclose one's perspective; it instills a sense of overwhelming potential demanding constant selection, mowing, and harvest to realize what is

available. These are some of the natural elements that confine the hillbilly consciousness, making it so bioregional and very unglobalist.

Since the arrival of the railroads in the 1870s, West Virginia has delivered its timber and coal and natural gas for the capitalist machine. Everyone knows that most of the wealth made from these resources ends up in certain neighborhoods in New York, Philadelphia, and Pittsburgh. A long history of outside control totally deprives some communities of any ability to guide their destinies. The capacity of the corporate economy to pay *something* for these materials and return a modicum of goods and services to the region is hard to buck. Only persistent, and often militant, unionism protects working people's economic interests.

Meanwhile regional food production has degenerated so that the state now produces surpluses only of apples and black walnuts.

Though West Virginia pastures a lot of livestock, it still imports more meat and milk than it produces.

Agricultural decline is constantly aggravated by erosion. The

U.S. Soil Conservation Service estimates the state's pastures lose 20.4 million tons of soil every year, more than half the total for all the Northeast. Over 850,000 West Virginia pasture acres are shipping 5 tons of soil per year into the Gulf of Mexico. This makes the export of our timber and fossil fuels look like gravy in comparison.

The generous rainfall, 35 to 50 inches per year, can thus be a curse if land cannot be cared for so it can be a blessing. It supports a vegetative cover so magnificently diverse and persistent that it has already clothed most of these hillsides several times. It can produce growth as rich as anywhere in the world in trees, grasses, and vegetables, but only if the soil base can be kept intact.

It does not take long living in this country to realize that these words are cheap and self-gratifying to run down. The actual labor of restoring a pasture or a food system is hard to organize, slow to payback, and impossible to complete. Like the movement for bioregionalism, it is an uphill battle against the gravitational forces of centralization and convenience. So many easier ways exist to settle down and make a living. It takes some higher ground to see the reasons for caring for the land, and feel the satisfaction of doing it.

— Chris Chanlett

HOW TO DO IT

Bioregional self-determination hinges on the bioregion — people, animals, plants, land, culture — being able to function as a whole system which, in turn, integrates into wider biosystems. In order to think in this way, we need to review the basic processes that are key to life — food production, the water cycle, shelter, healing, energy, exchange, and so on. We need to observe these processes and figure out methods of bioregionalizing them again.

Here are some processes which we in the southern Appalachians need to evaluate. Included are brief sketches of some steps we could take to work toward bioregional self-determination.

Food Gathering and Food Production

- Research how much food is grown in the southern Appalachia area. Who grows it—small farmers or agribusiness? How much is exported and imported? What kinds of food are grown? How much is grown organically?
- Develop producer-consumer alliances with growers in the area, particularly organic growers.
- Promote food co-ops and cooperative warehousing.
- Stress permaculture (permanent agriculture) practices.
- Promote transition from tobacco growing to multicrop agriculture.
- Practice food gleaning and distribution around farmers' markets.
- Promote small farms.

Land and Environment

- Study land ownership patterns.
- Work to protect national forest areas in our bioregion.
- Stress preservation of plant and animal habitats.
- Make land-use design strategies available to "regular folks."
- Promote land-preservation

methods such as conservation easements, land trusts.

- Work on environmental issues such as ridge laws and mineral rights.
- Research how much farm land and forested land is lost each year and how to prevent it.
- Study zoning laws within the bioregion.

Economics

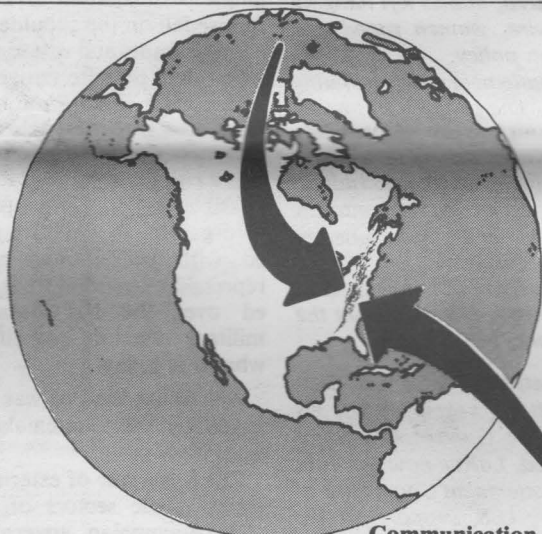
- Develop alternative banking systems such as credit unions.
- Develop alternative business structures, such as collectives, cooperatives, and worker-owned businesses.
- Promote small, independent businesses in each community.
- Demand Employment Impact Statements (EIS) from any proposed industrial development.
- Develop ways to loan money for land purchase or for setting up alternative businesses.
- Evaluate present industries and businesses in the bioregion as to renewability.
- Analyze appropriate jobs that could be developed in the area based on a sustainable future.
- Support the right of workers in the area to organize.
- Protest foreclosure practices of banks and lending institutions.

Energy Production and Use

- Promote microhydro production; lobby for fair buy-back rates.
- Fight nuclear buy-ins.
- Insist on conservation evaluations of energy for businesses and homes.
- Lobby for tax breaks for home weatherization and responsible home design and building.
- Encourage appropriate mass transit systems for urban and rural areas.
- Develop energy-consumer organizations; attend rate-hike hearings.

Health Care

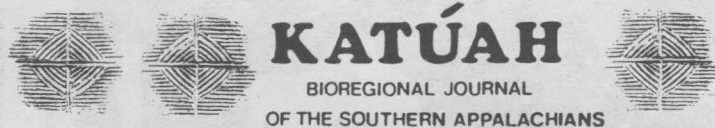
- Promote preventative health



Communication

- Develop networking among people in the bioregion.
- Inventory who is already doing what in the area.
- Develop ways of using the microcomputer as a tool for networking.
- Consistently alert people to distortions and omissions of information by the commercial

- care education and nutrition education.
- Encourage appreciation for natural healing and use of native medicinal plants.
- Fight against environmental health hazards and educate people about these hazards.
- Support safe practices in the workplace.



"BY INFORMING OUR VISION AND GIVING A CONTEXT TO OUR WORK, THE IDEA OF A BIOREGION CAN BE A POWERFUL TOOL IN OUR SPIRITUAL, ECONOMIC, AND POLITICAL LIBERATION. IT CAN HELP US TO BECOME WHOLE IN OUR SPIRIT, IN OUR BODIES AND IN OUR EXPERIENCE."

—"Bioregion: The Trail to Home" in the upcoming issue of *Katúah*

People are coming together to realize a bioregional way of life here in the southernmost heartland of the Appalachians. We begin by invoking the Cherokee name *Katúah* (ka-TOO-ah) as the name for our area.

We are starting a journal to bring this vision to light and to communicate it to others so that the awareness of the sacred nature of the land and the web of life may spread and become strong. The journal will also be a forum for the people of the area, that they may share their thoughts,

opinions, and expertise with others.

We need help and support to launch this project. The first issue is ready, but we need to get the presses rolling. We are asking supporters to take out advance memberships in *Katúah* to enable us to spread the word. This in turn will generate more commitment for the bioregion and this journal.

— *Katúah* editorial staff

CONTACT: *KATÚAH*
Bioregional Journal of the
Southern Appalachians, Route 2
Box 132, Leicester, NC 28748

media.

- Make use of National Public Radio, university radio, and local commercial stations to promote sustainability practices.
- Use rural weekly newspapers as a way of sharing techniques such as permaculture practices.

Law

- Study existing state and county laws in the light of restoring and maintaining the bioregion.
- Check to see if land taxation is jeopardizing natives' ability to own their land.
- Incorporate the right to clean air, fresh water, etc. as part of the regional legal code.
- Promote the concept that the environment, animals, and plants have rights.
- Establish an environmental-law resource center for the area.

Politics and Government

- Stress people's participation in their regional and local governments.
- Insist on public hearings that are convenient; urge people to attend.
- Join county commission committees such as the energy committee.
- Insist on bioregional renewability issues for local and regional election platforms.
- Promote alliances among groups on specific issues.
- Insist on comprehensive media coverage of regional issues.

Education

- Lobby for the right to choose home schooling.
- Develop apprenticeship programs in the community.
- Promote libraries as community centers; suggest tool-lending library service.
- Encourage parent co-op schools.
- Promote adult continuing education courses for the community.

— Marnie Muller

GUATEMALA: LIFE-PLACE UNDER SEIGE

An Interview with Frank LaRue by Arun Nevader

The war in Central America has escalated to a point of no return for those involved. Its effects have been catastrophic for the indigenous peoples of the region. Nicaragua stands ready to be invaded from all its borders. There is no end in sight to the murderous civil war raging in El Salvador. Honduras has become yet another high-tech military workshop for the United States, as it now holds scores of U.S. military advisors, construction contractors, and post-Vietnam War personnel.

Then there is Guatemala. It is now a country under a state of siege — occupied by its own armed forces. Its once lush and pastoral central highlands are now no-man's land. Villages that were once thriving economic and cultural centers for the rural Indian population are at best ghost towns that reveal to any passerby evidence of unspeakable brutality and horror. In some cases, these towns have been completely obliterated by the Guatemalan army in its determination to exterminate the indigenous people living in the countryside. In the army's search for guerrilla strongholds, it has systematically murdered thousands of civilians. Much of rural Guatemala has been laid to waste in search-and-destroy operations conducted throughout the highlands and jungle provinces of northern Guatemala. The provinces of El Quiche and Huehuetenango have been ruined as agricultural centers for the Indian population. Upwards of one million people have been forced to flee their homes. Refugee camps in Honduras and Mexico now hold tens of thousands. In many cases, the basic life-supporting necessities are nowhere to be found. Thousands die without food, water, clothing, and medicine. In short, the entire fabric of life in Guatemala has been destroyed by the army in its attempt to flush out those who would like to see their country free of multinational exploitation and military repression.

It is all too easy to list the sorts of destruction presently inflicted on rural Guatemala: houses and crops incinerated, agricultural land-chemically destroyed, entire villages bombed from U.S.-made helicopters, Indian men tortured and dismembered, bodies left hanging from village gates wrapped in army razor wire, women raped and murdered. This is the government's pacification policy.

From a bioregional perspective, the war in Guatemala is a devastating tragedy that will take generations to overcome. The people seem to accept this fact. Despite their incredible hardship, most Guatemalan refugees look to the time that they will be able to return to their farms and communities — to rebuild. For centuries the Guatemalan Indians have worked in rural cooperatives. This spirit has carried over into the refugee camps, where people try to work together to overcome the threat to their survival.

(For a detailed account of what is happening in rural Guatemala, read *Human Rights in Guatemala: No Neutrals Allowed*, available from the *Americas Watch*, 36 West 44th Street, New York, NY 10036.)

Frank LaRue is a native Guatemalan, an attorney who has been working for labor and land reform for the last ten years. He left his country under direct threat to his life when the Guatemalan police decided that his work could no longer be tolerated. LaRue now works in Washington, D.C., as a representative of the Guatemalan Committee of Patriotic Unity, an organization that is seeking U.S. support for the revolution in Guatemala.



Four Arrows

Arun Nevader: What are the roots of the revolution in Guatemala, and how has the United States government dealt with it?

Frank LaRue: The Reagan administration is trying to invent immediate reasons for the reality of revolution in Guatemala. One of the things that is so shocking is the lack of historical perspective on all this. The war in Guatemala can be traced to two causes. First, the people of Guatemala have had to live in utter poverty for generations. Such hardship is hardly justified, given the nation's richness in mineral resources, arable farmland, and petroleum.

Second, a democratic government, elected by the people of Guatemala, was overthrown by a military coup in 1954. President Jacobo Arbenz, the legally elected president of Guatemala, was replaced by an obscure military man named Castillo Armas. This coup was promoted and financed by the Central Intelligence Agency in 1954. There is wide documentation on the coup now, largely based on material from the Eisenhower administration that has since been declassified. Admittedly, the government had its failures. Nothing is perfect. But it was going in the right direction. People felt a certain level of

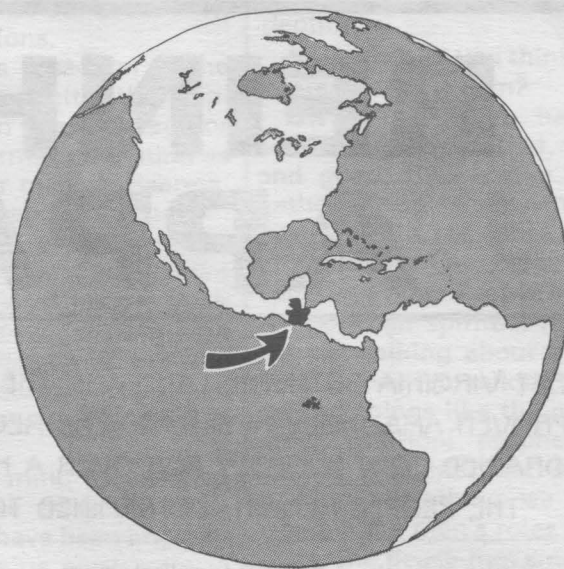
freedom of organization. There were many health and education projects. Guatemala had the opportunity to develop peacefully into a better nation. But it was stopped, violently and abruptly, in 1954.

Obviously, you can stop these processes violently, but sooner or later the reaction will come. In the early 1960s came the first reaction — an insurgent movement within the military itself. Several officers, who defected from the army, organized their own movement. The U.S. intervened once again with military advice and training in the late 1960s, which made Guatemala a significant military presence in the area. Again, there was massive repression. Villages were bombed in the late 1960s and early 1970s. During the 1970s, the economic situation worsened steadily. Inflation and government corruption were the root causes for this economic decline. Had the government been managed properly, the country could have benefited from economic growth, as did Venezuela or Costa Rica, for example. The burden of economic failure fell on the shoulders of the rural peasants and urban workers. They had no alternative but to form mass organizations. And there was a period when it was definitely possible to do so. There was a risk involved, but it was still possible. When the people began to organize, the military responded with yet another wave of repression. As conditions worsened over the last decade, the military reaction intensified into what it is today.

AN: What kind of war is being waged by the Guatemalan army today?

FL: It is a war of extermination against some sectors of society. The Guatemalan government is

for the first time confronting a revolutionary movement that is deeply rooted in the people. We are not speaking of young students going into the highlands to fight. There are no foreigners or foreign agitators involved in the guerrilla movement. The military is fighting Indian peasants on their own terrain, in their own villages, and government troops are confronting workers and students in the cities. So I would say that the situation is dramatically different from whatever existed in the past. The more people they massacre and the more guerrillas they kill, the more they provoke the sympathy of the population



toward the process of revolution.

The military think that their only alternative at this moment is to break the relationship between the population and the revolutionary forces; and they are trying to achieve this by exterminating the indigenous people — the unorganized population. In the highlands of the north and northwestern parts of Guatemala, people are very supportive of and sympathetic with the revolutionary movement, even though some of them may not have direct contact with it. The army will try to empty out a region either by outright extermination or by selective terror tactics and economic warfare. They will then destroy the environment and all life-support systems around the village. They will, for instance, burn crops, homes, livestock, and forests. They will even poison the water supply. They have sprayed massive amounts of insecticide in some areas, and there is now evidence that they are using biological warfare in more remote areas of the countryside. Some villages that were once thriving economic centers for the Indian population are now completely destroyed and uninhabitable. This is how the army is pushing the people out economically. It controls the urban areas, but not the countryside. Such tactics are its way of dealing with elements beyond its control.

Guatemala is very complex geographically and virtually impossible to control by conventional military means. Only the indigenous people can control the countryside. The army is trying to urbanize the population by pushing people into big towns and cities, where their family and local community structures will be weakened. The army has spoken about having their own refugee camps. Supposedly, these people will be under the protection of the military. This amounts to creating concentration camps or strategic hamlets of the sort the U.S. military introduced in Vietnam.

AN: I have seen references to "model villages." How are these communities being set up and what is happening inside them?

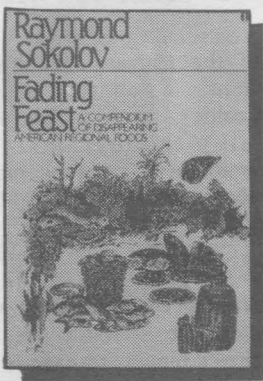
FL: We have spoken with some people who were there and saw one of the test camps. The government intends to create an artificially designed community — complete with a church, health center, and some other services in the center of town. The complex is surrounded by houses. The idea is to actually relocate the population. Since people control the countryside, the army will transfer people from one section of the country to another with the intention of disorienting them

It should be clear from this interview with Frank LaRue that the war in Guatemala is a crime not only against humanity, but against the planet as well. All war in some sense must be. However, in Guatemala we are faced with the inescapable fact that criminal political forces have conspired to destroy people and land, in an attempt to preserve an economic hold on a culture that no longer wishes to be held by its throat. Since this interview took place, Rios Montt's government has been displaced by a coup. The people in power now are those who preceded him, which means that we can only expect the situation to get worse. Recent events in Guatemala beg us to reconsider our commitment to the people of this hemisphere and to the planet as a whole.

— Arun Nevader

RIFFS, READS & REELS

READS



FADING FEAST: A Compendium of Disappearing American Regional Foods

In this era of bicoastalism, of foreshortened horizons and rampant social homogenization, it is still possible to find some Americans with an almost purely local outlook. When certain farmers I know say "this country" they have nothing more grandiose in mind than the land around them.

Anyone who can pull off a two year stint as the roving regional food columnist for *Natural History* magazine documenting the obscurity of such regional prides as white lightin', Upper Peninsula Michigan pasties, and real key lime pie deserves an envious nod from fellow obsessives in the local-food-and-native-intelligence field. Ray Sokolov has written 24 convincing dispositions (chapters) against "hamburger culture" that combine the wit of Woody Guthrie, the easy thoroughness of John McPhee, and the ragged back road curiosity of cuisine explorer Petaluma Pete. The collection in *Fading Feast* looks at locales, styles, techniques, and cooks always colonized yet undominated by a monocultural shelf life.

Aside from learning and recording authentic recipes from home practitioners, Ray Sokolov has attempted to identify the stresses that are diminishing regional foods and customs — the types that now only appear at "pumped-up special events." One of the main agents of this decline as he sees it is the food delivery system.

Looking closely at the problems of the Maine blueberry industry or California abalone divers, of Cajun sausage-makers and Texas chile "heads," or of mutton burgoo in Kenturcky, I have found that each case is different but that every one of these gastronomic invalids is a victim of a food delivery system that is highly regulated and built to serve faceless millions in the most convenient efficient way. This way leads inevitably to a radical loss of diversity. Only those with the capacity to grow their own food and the wish to follow their parents' antiquated type of home economy can effectively combat the juggernaut of modern agribusiness.

Ray Sokolov manages to star every chapter with an assortment of rugged individuals with their traditional crops in home ground kitchens and lets them run with their stories. He also secures their recipes: gems like Bear Wallow Persimmon Pie, Lamb Liver in Salsa, Mrs. Izard's Avendaw, Mary Peacock and Amanda Stinchecum's Illinois Gooseberry Fool, Cissy's Burgoo, and

Raw Conch Salad. Stuff to confuse and confound *nouvelle cuisine* aspirants.

Ray manages to be a true hiker on the trail of forgotten foods and if his readable loyalist take on regional food priorities has any effect (hopefully) on the massaged and manipulated tastes of the general populace, Ray won't feel like an archivist recording past history.

— Robert C. Watts

FADING FEAST: COMPENDIUM OF DISAPPEARING AMERICAN REGIONAL FOODS • RAY SOKOLOV • E.P. DUTTON, INC. • 2 PARK AVENUE • NEW YORK, NEW YORK 10016 • \$6.95



AN BANER KERNEWEK (The Cornish Banner)

Raise the Stakes has never before reviewed a publication twice, but *An Baner Kernewek* deserves to be the exception for two good rules-busting reasons. Sheer breadth of coverage is the first. Since our initial review in *RTS* #1 (Fall 1979), it regularly has continued to present, usually in their own statements, dozens of little-known movements for home rule, self-determination, and decentralism, while providing updates on past reports. *An Baner* doesn't have to do this. As the official organ of the Cornish Nationalist Party it could, as separatist journals usually do, save most of its ink for oiling its own blade. But editor and chairman of the CNP James Whetter has chosen a wider and singular task, that of sharing his own dedication to and interest in regionist and nationalist autonomy wherever it is reborn. The six Celtic nations, of course, but also African tribalism, European federation, language struggles from the Faroe Islands to the Soviet Union, and even U.S. bioregionalism. If you can only subscribe to one European-based source for authentic pan-separatism, it should be *An Baner Kernewek*.

The other reason for bringing attention to this journal again is that it is emulatively brave in both senses of the word, courageous and excellent. Whetter received only 364 votes in the recent Thatcherite landslide elections (see story in this issue) but he has consistently managed to print such noble good sense while waving the *Baner* that it must sink in eventually. To bolster the CNP case, a good half of the specifically local coverage is excellent historical material on Cornwall, unearthing that "lost" nation as a service to everyone there and elsewhere. Anyone who intends to begin or improve a regional magazine can learn something from the proud *Cornish Banner*.

— Peter Berg

AN BANER KERNEWEK (THE CORNISH BANNER) • TRELISPEN, GORRAN • ST. AUSTELL, KERNOW (UK) • £4.50/4 issues (send international money order).



PRESENCE SAVOISIENNE

"La Nation française se compose d'au moins vingt Nations différentes: le 'Français' est un être de convention."

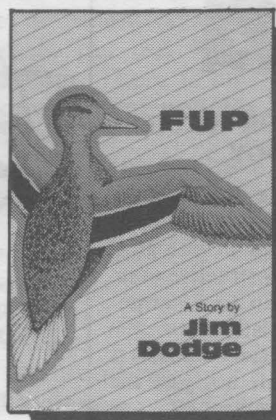
"The French nation is composed of at least twenty different nations: Being 'French' is a matter of convention."

Presence Savoisiennne is possibly the best ongoing guide to all the separatist movements in and around France. It is, *naturellement*, published in French, put out quarterly by Le Cercle de l'Annonciade, the Savoy nationalist group which seeks to unite the Savoy region located in northeastern France (now five different French government departments).

Presence concentrates most of its efforts specifically on the Savoy movement through editorials, articles, lecture announcements, book reviews, etc., but also provides coverage of other regional movements such as those in Brittany and Pays Basque. The format, though it has few graphics, is highly informational and reinforces the Savoy movement as a whole in its advocacy of teaching the language and culture of Savoy at a level equivalent to that of standard French. The Savoyards wish to make the presence of their region felt, hence the name of the publication. It has been a long fight for Savoy, but progress is being made in bringing together the diverse elements of the movement which, once unified through efforts like *Presence*, can be even more effective in winning complete regional autonomy.

— Reina Schwartz

PRESENCE SAVOISIENNE • CERCLE DE L'ANNONCIADE • MAIRIE RUMILLY • 74150 • FRANCE • 30 francs/year (about \$4); 4 issues.



FUP

Unite Granddaddy Jake, a serrated old loner and sole distiller of Ol' Death Whisper, with Tiny, his towering grandson and fence-building connoisseur. Drop in the company of a select group of bent talents like Johnny Seven Moons, Lub Knowland, and Dolly Pringle. Keep them guessing with the fence bustin' antics of Lockjaw the wild pig and salt it all with a grounded,

oversized hen mallard by the name of Fup. Run them around a Sonoma County ridge ranch through the twisted pen of north coast crank Jim Dodge and you've got a distinct breed of exaggeration from northern California — Old Yeller with webbed feet.

If your pleasure is being knocked off a bar stool by the absolute velocity of speeding bull then let Dodge's *Fup* reaffirm what northern Californians have known all along — the Shastan carrying capacity for pure unadulterated yarn knows no limits.

— Robert C. Watts

FUP • CITY MINER BOOKS • P.O. BOX 176 • BERKELEY, CA 94701 • \$3.95

RIFFS



A PRAIRIE HOME COMPANION

I've been struggling with a radio addiction since the age of eleven. It started with the Oakland A's, moved on to bubblegum muzak, succeeded by talk shows, graduated to Paul Harvey, and then "All Things Considered." Now, broadcast live for two hours every Saturday evening, "A Prairie Home Companion" from Minnesota Public Radio offers more than I ever dreamed possible from a radio habit. Unlike everything else I hear on National Public Radio, I get the feeling that this show comes from a specific place and time.

The show features old-timey folk, blues, tavern polka, bluegrass, and ethnic music played by a wide variety of guest musicians and a backup band of able show regulars. A typical musical segment might showcase a Bessie Smith type piano blues right on the toes of the searing accordion dynamics of "Tear Your Socks Off Polka." The sheer contrast of styles is enough to powder your ears.

The host, Garrison Keillor, intersperses music with commercials for the fictional businesses in his imaginary hometown Lake Wobegon, Minnesota. Each broadcast has a new pitch packed inside familiar jingles and slogans to poke fun at consumer culture, growing up, and the media/entertainment industry.

In the second hour, Keillor shines as a masterful raconteur of people and events in Lake Wobegon. The stories are usually related to the season at hand and convey a strong sense of the region — Swedish, Norwegian, and Finnish characters, walleyes and muskies, lakes, and front porches — with the moral tone of Wendell Berry and delivery of Bob and Ray.

The show seems to be modeled after a form of regional and personalized radio, one which I have never heard and one which I sometimes doubt ever existed at all. I know one could have existed, whether it came from Keillor's memory or imagination. Most of the time, that's good enough for me.

— Jim Rosenau

PRAIRIE HOME COMPANION • MINNESOTA PUBLIC RADIO • 45 EAST 8TH STREET • MINNEAPOLIS, MINNESOTA 55101

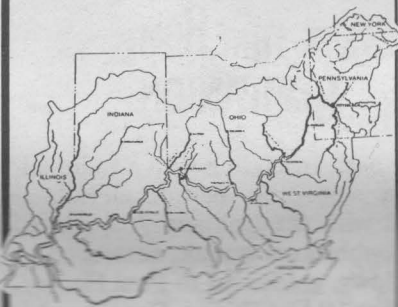
WEAVING ALLIANCES

REGIONAL GROUPS

PINCHOT INSTITUTE OF COLUMBIA

We are the Pinchot Institute of Columbia, located in the northern part of the Columbia River Drainage between the Continental Divide and the Cascades, an area commonly known as the Inland Empire. We seek to develop consciousness of the Columbia River Watershed in order to renovate culturally and economically the surrounding community, connect it with the rest of the region, and strengthen both our cooperative interdependence and local self-determination.

CONTACT: Pinchot Institute of Columbia, P.O. Box 8574, Moscow, ID 83843



OHIO RIVER BASIN INFORMATION SERVICE/ORBIS

The Ohio River Basin bioregion has spawned a group called ORBIS (Latin for "of the world"). Drawing largely from people at Sunrock Farm (a 63-acre family farm with hayrides, environmental education, and other year-round activities), the group will serve as a networking touchstone for groups and individuals throughout the basin, which includes parts of Indiana, Kentucky as well as Ohio.

CONTACT: OBRIS/Franklin Traina, 103 Gibson Lane, Wilder, KY 41076; 606-781-5502.

NORTHERN LIGHTS RESEARCH AND EDUCATION INSTITUTE

To live in the Northern Rockies is to worry first about water: how much, from where, who gets, what for.

To live here is to worry, too, about the future of a region tacitly dedicated to supplying others. We are a primary source of coal, oil, and many raw materials. What does the nation want, for whom, and at what cost to us?

Through a three-part plan, operating throughout the Northern Rockies but especially in the states of Idaho, Montana, and Wyoming, we identify emerging regional policy issues and problems, support research and education aimed at clarifying policy options, and encourage the broadest possible involvements of citizens.

CONTACT: Northern Lights Research and Education Institute, P.O. Box 904, Helena, MT 59624; 406-442-6290.

CENTER FOR THE GREAT LAKES

The Center for the Great Lakes was established in January of 1983 to develop a public-policy agenda for approaching environmental and economic issues on a region-wide basis.

A private, nonprofit organization, the center has four main objectives:

- To identify resource management issues that are most critical to the Great Lakes region;
- To provide concise, cogent analyses of these issues to government and corporate leaders, private citizens and all organizations concerned with enhancing the environmental and economic health of the region;
- To encourage informed media understanding and coverage of the Great Lakes; and
- To foster regional consensus and cooperation toward solving the region's natural resource problems.

CONTACT: Center for the Great Lakes, 135 South La Salle Street, Chicago, IL 60603; 312-641-1855.

Planning for the Great Lakes Bioregional Congress is underway. Anyone with a stake in a sustainable future that encourages biological and cultural diversity is welcome to participate. The congress will be held on October 7, 8, and 9 at the Mystic Lake Campground near Clare, Michigan.

CONTACT: Great Lakes Bioregional Congress, Box 24, Old Mission, MI 49673



INSTITUTE FOR SOCIAL ECOLOGY

The goal of the Institute for Social Ecology is the development and dissemination of an ecological critique and a reconstructive practice which can help to reharmonize people's relation to the natural world. Special emphasis is given to the social, not just the technological, sources of our ecological crisis, and to a bioregional approach in the study of global problems.

The Institute works through research, conferences, workshops, a summer program and a new quarterly journal *Harbinger: The Journal of Social Ecology* (\$10/year), 211 E. 10th Street, NYC 10003.

CONTACT: I.S.E., Box 89, Plainfield, VT 05667

AUTUMN



OLD APPALACHIA/AGAYULI

Agayuli (Cherokee for "the ancient"), a southeastern permacultural inventory and newsletter, is the voice of a group meeting as representatives of a bioregional consciousness in the Old Appalachian bioregion (a geological designation distinct from New Appalachia or the coal-mining area).

We are expanding our understanding of permaculture and encouraging its use. From the watershed to the planetary scale we use this concept and practice to measure and promote the health of both plant and human communities. Join us in the spirit of cooperation and growth, oriented to the best interests of our region.

CONTACT: Agayuli/David and Judith, Rt. 2, Box 132, Leicester, NC 28748; 704-683-3662.

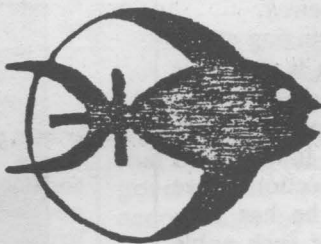
NEW ALCHEMY INSTITUTE

Our goal is to devise new, productive ways to provide food, energy, shelter, and community design on a scale suitable for families, communities, and small enterprises.

We work in the areas of agriculture, aquaculture, wind and solar power, energy, conservation, and ecological modeling. We are also involved in education and outreach work ranging from direct hands-on technical instruction, to the philosophical explorations of humanity's relationship to nature and our role in the biosphere.

CONTACT: New Alchemy Institute, 237 Hatchville Road, East Falmouth, MA 02536; 617-563-2655.

CONTINENTAL GROUPS



HOT SPRINGS INFORMATION NETWORK

Hot Springs Information Network has begun to organize into Hot Springs Cooperative Regions, coalescing that community which has given its allegiance to free access to hot springs and to care and maintenance of springs in their natural state. We wish to resist the sale of these healing waters both by the kilowatt, as geothermal electricity, as well as by the bathfull, as a sold water concession (the Hot Springs National Park, for instance, has no public access but instead sells its waters

to public bathhouses and the Sheraton Inn).

The network provides hot springs community news from across the country through bulletins and the *Hot Springs Gazette*. We sponsor seasonal water festivals and educational materials on the general ecology of the hot springs regions.

CONTACT: HSIN/Pat Ellis Taylor, Box 1385, Austin, TX 78767.



FOUR ARROWS OF MEXICO/KALPULLI KOAKALKO

"Four Arrows" is a communications group of Native Peoples of the Americas, composed of four autonomous groups in Canada, the U.S., Mexico, and Guatemala. Guided by the spiritual values of the ancestral people of the land Kalupulli Koakalko travels outside Mexico twice a year, offering workshops and classes on native issues, informal potluck discussions and Nahuatl dance ceremonies to all who have a sincere interest in the ways of the ancestors and of the land.

CONTACT: Kalpulli Koakalko, A.C., Allende No. 27, Coacalco, Edo de Mexico, MEXICO.



EARTH COMMUNITY NETWORK

The Earth Community Network was conceived to support the development of planetary consciousness and bioregional self-reliance. It takes the shape of a biannual directory/newsletter sharing news and inspiration from the 23 participating member communities in the Pacific Northwest.

We hope to strengthen our ability to reach out and serve by offering images of possible change to the mainstream culture in a time of crisis.

CONTACT: ECN/Shoshana Alexander, 2418 Clement Street, San Francisco, CA 94121; 415-221-9222.

CITIZEN PLANNERS/SENSUAL CITIES

Sensual Cities is the newsletter of the Citizen Planning Movement, a chapter of Urban Ecology, Inc., which advocates full employment, direct democracy, free fuel, pure food, clean air, and neighborhood power.

Citizen Planners has just issued a book called *Los Angeles: A History of the Future* in which they state that the first work of citizen planners will be to redesign Los Angeles as boldly as government and industry do.

CONTACT: Citizen Planners, 737 Sunset Avenue, Venice, CA 90291.

PLANETARY GROUPS



PEOPLES OF THE EARTH/P.O.E.

The Peoples of the Earth (P.O.E.) project began in response to the genocide of indigenous peoples and the failure of the rest of the world to recognize their rights and struggles. Our purpose is to produce a global directory of support groups working to strengthen the sovereignty, self-reliance, and rights of native peoples, to provide an opportunity to learn about other groups and resources in the field, and to inform the general public of what is being and can be done to lend assistance to these groups.

CONTACT: P.O.E./Randall Hayes, 1045 Sansome Street, San Francisco, CA 94111; 415-433-7373.

ENVIRONMENT LIAISON CENTRE

The Environment Liaison Centre is an international nongovernmental organization (NGO) established to assist other NGO's in their liaison with each other and with the United Nations Environmental Program. We invite the inclusion of your group's activities in our growing information files, which we make available to groups with similar concerns through our bimonthly newsletter, *Ecoforum*.

CONTACT: ELC/Melinda Khan, Box 72461, Nairobi, Kenya, East Africa.

Planet Drum PULSE

Planet Drum has been mostly a stay-at-home this summer, keeping up with a steady stream of visitors from places like China, Canada, Indonesia, and Australia, as well as a score of representatives of bioregional groups and publications. At the same time, Planet Drum staffers sent articles abroad for publication in journals in Canada and Europe, along with the U.S. Reflecting the spreading interest, Planet Drum membership surged an enthusiastic 25% since 1983 began, and our informal census of bioregional groups now reports a total of 75 or so.

Peter Berg and Judy Goldhaft did make one road trip, speaking and holding workshops, through Cascadia from Ashland, Oregon, to Vancouver, British Columbia. Local forays for talks and workshops were made to Santa Cruz, Davis, San Francisco, and other points in Shasta (northern California).

Everyone should have received Planet Drum's yearly special publication by now, the bioregion issue of *Coyote* from Tucson. Its Sonoran Desert map is a classic!

Robert C. Watts is now the managing editor of *RTS*; Elsa Skylark Marley is our new art director. Both Michael Helm and Sheila Rose Purcell are fielding their special interests but still keep a friendly hand extended.

If you received a renewal notice in August your \$15 Yearly Membership is due. If you got a final notice (6 months overdue) this will be your last issue of *RTS* unless we hear from you soon. Send in that renewal now, *things are starting to roll*.

STAKES RAISERS THIS ISSUE

Typesetting — La Raza Graphic Center Circles of Correspondence — Peter Berg, Robert C. Watts
Working Angel — Mark Crumb Production Manager — Nancy Dunn Maps — Judy Goldhaft
Featured Section Editor — Peter Berg Managing Editor — Robert C. Watts Distribution —
Diane Nettles Networker — Sheila Rose Purcell Networking & Office Assistant — Reina Schwartz
Art Director — Elsa Skylark Marley Art Direction Assistant — Lawrence Pinkney Layout & Pasteup —
Nancy von Stoutenburg Special Interviewer — Michael Helm Reviews Editor —
Robert C. Watts Printing — Warren's Waller Press
Thank You — Sharpshooter Studios. Michelle Vignes, Daniel O. Stolpe

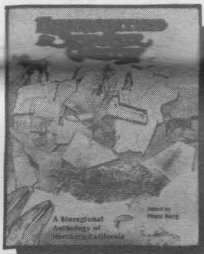
**We invite you to join
the Planet Drum circle
in furthering
the ongoing exchange
of place related
ideas and activities.**

Become a member of Planet Drum foundation. Membership includes three issues of *Raise the Stakes*, at least one bonus publication, a 25% discount on all our books and bundles, and access to our networking and workshop facilities.

Help build a bioregional group in your area. We can help by sending a list of Planet Drum members there. To introduce your friends to bioregional ideas, send us their names and we'll forward a complimentary issue of *Raise the Stakes*. Send ten names and we'll mail you a copy of *Reinhabiting a Separate Country* for your effort.

Send a report from your region to *Raise the Stakes*, for publication in the Circles of Correspondence section.

PLANET DRUM BOOKS



• *Reinhabiting a Separate Country: A Bioregional Anthology of Northern California*, edited by Peter Berg. 220 pages. Essays, natural history, biographies, poems and stories revealing Northern California as a distinct area of the planetary biosphere. \$8 postpaid.
"The book serves as both pioneer and genre model . . . representing a vital and widespread new ethos."
—New Age Magazine

• *Devolutionary Notes* by Michael Zwerin. 64 pages. A first hand account of European separatist movements today. \$3.50 postpaid.
". . . a strange and fascinating little guidebook to a movement that is 're-designing the map of Europe.'"
—Rain Magazine

• *Eco-Decentralist Design: A 3-volume set including Figures of Regulation: Guides for Re-Balancing Society with The Biosphere* by Peter Berg; *Toward a Bioregional Model: Clearing Ground for Watershed Planning* by George Tukel; and *Reinhabiting Cities and Towns: Designing for Sustainability* by John Todd with George Tukel. 98 pages complete. Critical preliminary readings for intentional bioregional planning. \$10 postpaid.
". . . Planet Drum is not just attempting to define a type of environmental management; bioregional planning may start from a firm sense of the environment but it also takes into account the present state of, and possible futures for, cities and towns. . . . If we continue to conceptually isolate our forms of inhabitation all the singular wise goals of environmental management, sustainable agriculture and community economic development may be for nought. The Planet Drum package presents us with some beginning working tools to repair the broken fabric."
—Rain Magazine

• *Bioregions: Winter 1981/2*, issue #32 of *CoEvolution Quarterly*. Guest edited by Peter Berg and Stephanie Mills. 144 pages.

Murray Bookchin on social ecology, Jan Morris, Gary Snyder, and Peter Berg with essays on devolution and the Fourth World. Jerry Mander, Winona La Duke, Wes Jackson and Paul Hawken are among others who contribute to this issue. Reports on the Southwest, Great Plains, North Woods, and Alaska in the U.S.A. \$4 postpaid.

BUNDLES

• *Backbone—The Rockies*. A six-part Bundle of essays, poems, journals, calendars and proposals about the fragile Rocky Mountains. \$4 postpaid.

• *Watershed Guide & Living Here*. A four-color poster with pamphlet evoking the natural amenities of the San Francisco Bay Area watershed. \$3 postpaid.

• *Turtle Sheets*. An exquisite handprinted turtle shell rubbing with a poem by turtle's son (Peter Blue Cloud). Two sheets sewn together. \$1.50 postpaid.

• *So to the "Fourth World."* A single sheet with Martin Carey's graphic *Vision—Mountain Man II* and Raymond Dasmann's Fourth World Proposal. \$1.50 postpaid.

RAISE THE STAKES BACK ISSUES

\$2 each postpaid

• *Raise The Stakes: The Planet Drum Review, No. 2*. Contains regional reports from Québec, Northwest Nation, The Black Hills, Brittany, Northumbria, Scotland, Samiland, and northern California. Feature articles include: Reconstituting California by Jack Forbes, Eco-Development by Raymond Dasmann, The Suicide & Rebirth of Agriculture by Richard Merrill and the Limits of Population Control by Stephanie Mills. \$2 postpaid.

• *Raise the Stakes: Planet Drum Review, No. 3*. Contains regional updates from the Black Hills and Samiland as well as in-depth reports from Aboriginal Australia, the Rockies, the North Atlantic Rim, and the Klamath/Trinity, Passaic, and Sonoran Watersheds. Other features include Bioregional Comics by Leonard Rifas, Aesthetics by Michael McClure, Renewable Energy To Renew Society by Peter Berg, Cities: Salvaging the Parts by Gary Snyder, Ernest Callenbach, Murray Bookchin

and Morris Berman, Decentralism by Jacques Ellul, No Guarantees by Tom Birch, and poetry by Peter Blue Cloud.

Raise the Stakes No. 6 (Winter 1983). Features a special section, "Harvesting the Trash," plus resolutions from the KAW Council and a discussion of the links between bioregionalists and antinuke activists. This issue is in limited supply.

Raise the Stakes No. 7 (Spring 1983). Highlights "The Water Web," special section with Donald Worster's historical look, "The Flow of Power," and articles about the Columbia River Watch and terminal lakes. Plus reports from Euskadi and the Australian Big Scrub, and in North America from the Connecticut River area, the Slocan Valley, the Gulf of Maine, and the Triple Divide. Centerfold photo essay "Songs of the Outback."

Issues No. 1, 4, and 5 are sold out. We will, however, make complete sets of *Raise the Stakes* available to libraries and archives.

PLEASE CUT OR COPY AND MAIL IN TODAY!

Raise the Stakes!



Return this

COUPON

COUPON

One-year membership (tax deductible)

_____ \$15 regular _____ \$50 (or more) sustaining

Back issues (list issue number and quantity): _____

Books & Bundles (list name of item and quantity): _____

_____ Send sample copies of *RTS* (\$1 each) to the enclosed list of people.

Name _____

Address _____

City _____ State _____ Zip _____

_____ I would like to trade (you name it) _____

_____ and/or a report from my region for a year's subscription.

California residents please add 6½% sales tax to Books & Bundles.

Gifts Send gift to:

Name _____

Address _____

City _____ State _____ Zip _____

Membership: _____ \$15 regular _____ sustaining (tax deductible)

Back issues: _____

Books / Bundles _____

Send gift card signed: _____

Send orders to Planet Drum, PO Box 31251, San Francisco, CA 94131

PLANET DRUM

FOUNDATION

BOX 31251, SAN FRANCISCO, CALIFORNIA, 94131, USA

Nonprofit Organization
U.S. Postage
PAID
San Francisco, CA
Permit No. 11225

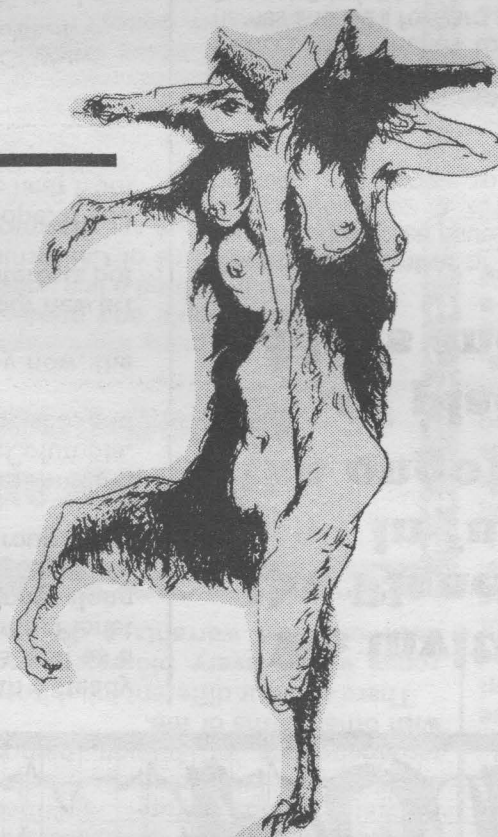
"When the Moon Fell . . . Coyote Was There Helping"

At one time the sun wouldn't leave the sky, and the moon seemed to have fallen, everything stood still, plants didn't grow, the night people stayed hidden from the hot sun and were getting hungry. The day people couldn't be protected by the night to rest. The great mother water didn't move back and forth.

Coyote with his special powers stayed in the sky for a long time. Pawing, he put the sun moving again and raised the moon into the night sky.

(See companion woodcut in the centerfold)

Text and woodcut from *Images and Myths: Coyote Suite I and II*
by Daniel O. Stolpe. From Aptos Press, 8056 Valencia Street,
Aptos, CA 95003.



FROM "COYOTE'S DRAMA" DRAWING, DANIEL O. STOLPE

RAISE THE STAKES

The Planet Drum Review

Fall 1983

Number 8 \$2

RECOVERING
AUTONOMY



Guatemala • Cornwall • Appalachia • Bioregional Congresses

©Rifas 83

LEONARD RIFAS



Nonprofit Organization
 U.S. Postage
PAID
 San Francisco, CA
 Permit No. 11225

BOX 31251, SAN FRANCISCO, CALIFORNIA, 94131, USA

“When the Moon Fell . . . Coyote Was There Helping”

At one time the sun wouldn't leave the sky, and the moon seemed to have fallen, everything stood still, plants didn't grow, the night people stayed hidden from the hot sun and were getting hungry. The day people couldn't be protected by the night to rest. The great mother water didn't move back and forth.

Coyote with his special powers stayed in the sky for a long time. Pawing, he put the sun moving again and raised the moon into the night sky.

(See companion woodcut in the centerfold)

Text and woodcut from *Images and Myths: Coyote Suite I and II* by Daniel O. Stolpe. From Aptos Press, 8056 Valencia Street, Aptos, CA 95003.



FROM "COYOTE'S DRAMA" DRAWING, DANIEL O. STOLPE